B·S·A
Prices GREATLY REDUCED.
Wellington Cycle & Motor Co. Hornby Rd., Fort, B'bay.

The Bombay Chronicle

B·S·A
PRICES
Greatly Reduced
Wellington Cycle & Motor Co.
Hornby Road, Fort, BOMBAY.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

FOUNDED BY SIR PHEROZESHAH M. MEHTA IN 1913.

VOL XIII NO. 288- BOMBAY MONDAY DECEMBER 7, 1925. ONE ANNA

SHIPPING.

P. & O. BRITISH INDIA

(Incorporated in England)

MAIL & PASSENGERS SERVICE.

P. and O. SAILINGS to PLYMOUTH AND LONDON CALLING AT MARSEILLES.

All passengers are required to be in possession of passports.

Date.	Steamers.	Connecting at Aden with	Tons.
12 Dec.	CHINA ..	NALDERAx ..	15,953
19 ,,	DEVANHA ..		8,151
26 ,, 1926	RAZMAK ..	MOREA* ..	10,919
2 Jan.	RAWALPINDI		16,100
9 ,,	RAZMAK ..	NARKUNDA ..	16,227
16 ,,	RANCHI ..		16,650
23 ,,	RAZMAK ..	MACEDONIA*	11,089
30 ,,	KAISAR-I-HIND ..		11,430
6 Feb.	RAZMAK ..	MOOLTANx ..	20,847
13 ,,	RANPURA ..		16,585
20 ,,	RAZMAK ..	MALWA* ..	10,941
27 ,,	RAJPUTANA		16,100
6 Mar.	RAZMAK ..	MALOJA x ..	20,837
13 ,,	RAWALPINDI		16,100
20 ,,	RAZMAK o ..		10,602
27 ,,	RANCHI ..		16,650
31 ,,	CHINA† ..		7,952
3 April	NALDERAx ..		15,993
10 ,,	KAISAR-I-HIND ..		11,430
17 ,,	RAZMAK ..	MOREA* ..	10,919
24 ,,	RANPURA ..		16,585
1 May	RAZMAK ..	NARKUNDAx ..	16,227
8 ,,	RAJPUTANA		16,100
15 ,,	RAZMAK ..	MACEDONIA ..	11,089
22 ,,	RAWALPINDI		16,100
29 ,,	RAZMAK ..	MOOLTAN ..	20,847

x Through steamers from Australia have limit- accommodation for passengers from India.

*Through steamers from China have limited accommodation for passengers from India.

o Terminates voyage at Marseilles. Passengers for London by sea transfer at Marseilles to the "Mantua."

†s.s. China 31st March extra steamer at following reduced rates:—

1st Saloon to London £80, £70, & £60,
1st Saloon to Marseilles £72, £62, and £56.
2nd Saloon to London £54, and £52,
2nd Saloon to Marseilles £50 and £48

The difference in passage rates is according to the position of the cabins.

Very Special berthing arrangements have been made to increase the comfort of passengers proceeding by the China on the 31st March 1926

BRITISH INDIA SAILINGS.
Bombay to Port Said and Plymouth.

Date about.	Steamers.	Tons.
10th Dec.	MARGHA ..	8,278
1926		
14th Jan.	WARFIELD ..	6,060
4th Feb.	GHARINDA* ..	5,306
18th Feb.	GOLCONDA* ..	5,316
18th Mar.	DOMALA ..	8,441
8th April	MARGHA ..	8,278
29th April	DUMANA ..	8,127
20th May	WARFIELD* ..	6,060
10th June	Cargo Steamer ..	

*Cargo vessels only, will not convey, Passengers,

P. & O. SAILINGS TO COLOMBO STRAITS CHINA, JAPAN and AUSTRALIA.

5th Dec.	SICILIA* ..	Straits, China, Japan,
9th Dec.	LAHORE* ..	China, Japan.
22nd Dec.	DELTA .. connecting at Colombo with MONGOLIA ..	Straits, China, Japan. Australia.
End Dec. 1926	MIRZAPORE* ..	China, Japan.
19th Jan.	KASHMIR connecting at Colombo with CATHAY ..	Straits, China, Japan. Australia
2nd Apl.	MOOLTAN ..	Colombo and Australia.

*Will not convey Passengers.

BRITISH INDIA SAILINGS.
TO AFRICA, KARACHI, PERSIAN GULF, TUTICORIN, COLOMBO, MADRAS, CALCUTTA AND RANGOON.

7th Dec.	VITA ..	Karachi & Kathiawar Coast ports.
9th ,,	BANDRA ..	Busreh via Karachi and P. Gulf ports.
9th ,,	KARAPARA ..	East & S. Africa.
11th ,,	SHIRALA* ..	Karachi direct
11th ,,	VARELA ..	Busreh via Karachi
12th ,,	CHAKLA ..	Karachi & Kathiawar Coast ports.

There will be sailings for Karachi on Mondays, Wednesdays, Fridays, and Saturdays every week. Local passengers for Karachi can only proceed by the Friday Sailings when accommodation is not required for passengers ex the P. and O. Mail steamer or through passengers to Busreh.

* The S. S. "SHIRALA" will sail as an extra steamer for Karachi direct on Friday 11th December and local Passengers can be booked by this sailing.

Terms and Rates of Freights and Passage may be arranged with

MACKINNON MACKENZIE & CO.
Ballard Road, Fort, Bombay.

SHIPPING.

N. Y. K. LINE

REGULAR SERVICE TO JAPAN VIA SINGAPORE, HONG-KONG & SHANGHAI.

Steamer.	Commander.	Tons.	Arrival.	Departur
Tokushima Maru	S. Kuba	5976	6th Dec.	10th Dec
x Penang Maru.	K. Ishii	5214	15th Dec.	20th Dec.
*Wakasa Maru	T. Habaki	6083	16th Dec	26th Dec
*Sado Maru	T. Sonoyama	5838	29th Dec.	12th Jan.
Toyooka Maru	S. Tsuji	7091	15th Jan.	19th Jan
*Tamba Maru	J. Fujisawa	5845	29th Jan.	12th Feb.

x Proceeds to Karachi.
* Passenger Steamer

REVISED PASSAGE FARES.

For	1st Class.	2nd Class.	3rd Class.	Steerage
	Rs.	Rs.	Rs.	Rs.
Singapore ..	300	200	140	100
Hongkong ..	475	320	215	145
Shanghai ..	530	354	240	160
Kobe ..	600	400	255	170

For particulars please apply to—

NIPPON YUSEN KAISHA.

Alice Building, Hornby Road, Fort, Bombay.
Telep No. 20279 Telegrams "YUSEN"

THE SCINDIA STEAM NAVIGATION COMPANY, LTD.

FORTNIGHTLY SERVICES BETWEEN

1. Rangoon, Bombay, Karachi, via Malabar.
2. Rangoon, Madras, Colombo.
3. Calcutta and Karachi via Coast Ports
4. Rangoon, Calcutta, according in demand.

For freights and other particulars apply to:—

Messrs. NAROTTAM MORARJEE & CO.
Agents.
Ballard Estate, BOMBAY.

BANKING

THE PUNJAB NATIONAL BANK LIMITED.

ESTABLISHED 1895.

	Rs.
Capital Authorised	1,00,00,000
Capital Issued	50,00,000
Capital Subscribed	50,00,000
Capital Paid upto 30-6-25	30,80,30
Reserve Fund	25,60,000

HEAD OFFICE: LAHORE.

Abohar	Hoshiarpur	Multan City
Allahabad	Hyderabad (Sind)	Montgomery
Amritsar	Jullundur	Okara (Dist. Montgomery)
Amballa City	Jammu	Peshawar City
Amballa Cant.	Jhelum City	Peshawar Cant
Bombay	Karachi	Patiala
Cawnpore	Kasur	Quetta
Calcutta	Lahore City	Rawalpindi
Delhi	Jhang (Maghiana).	Sargodha
D. I. Khan		Sialkot
Ferozepore	Lyallpur	Simla
Gujranwalla	Ludhiana	Srinagar
Gojra	Meerut City.	
Hafizabad		

London Agents:
THE MIDLAND BANK, LTD.
AMERICAN AGENTS:—
THE AMERICAN EXCHANGE PACIFIC NATIONAL BANK, LD.

CURRENT ACCOUNTS are opened and interest allowed at 3 per cent. from January to June and 2½ per cent. from July to December, at Bombay on a minimum daily balance of Rs. 500 to Rs. 1,00,000.

FIXED DEPOSITS are received for 12 months and shorter periods at rates of interest which can be ascertained on application.

SAVINGS BANK DEPOSITS.—Sums as low as Rs. 10 received and interest allowed at 4½ per cent. per annum.

LOANS, OVERDRAFTS and CASH CREDITS.—The Bank grants accommodation, terms to be arranged against approved securities.

CHEQUES, BUNDIS, BILLS, etc., of out stations are bought, collected and discounted.

For other particulars and rules of business apply to—

B. J. KHANNA,
Manager.

Sassoon House,
Churchgate Street, Bombay.

BANKING

IMPERIAL BANK OF INDIA.

Constituted under the Imperial Bank of India Act, 1920.

For the purpose of taking over the undertakings and business of the Bank of Bengal, the Bank of Bombay and the Bank of Madras.

BANKERS TO THE GOVERNMENT OF INDIA.

AUTHORISED CAPITAL—
225,000 Shares of Rs. 500 each ..... Rs. 11,25,00,000

PAID-UP CAPITAL—
75,000 Shares of Rs. 500 each Fully paid ..... Rs. 3,75,00,000
150,000 Shares of Rs. 500 each Rs. 125 paid ... Rs. 1,87,50,000
Rs. 5,62,50,000

RESERVE FUND ..... Rs. 4,77,50,000
RESERVE LIABILITY of Shareholders ..... Rs. 5,62,50,000

MANAGING GOVERNORS:
SIR NORCOT WARREN, K.C.I.E.,
N. M. MURRAY.

LOCAL HEAD OFFICES:
Calcutta. Bombay. Madras.

LONDON OFFICE:
5, Whittington Avenue, E. C. 3,

MANAGER:
Sir SIDNEY SITWELL.

BRANCHES:

Abbottabad	Kumbakonam
Agra	Karachi
Ahmedabad	Kasur
Ahmedabad City	Katni
Ahmednagar	Lahore
Ajmer	Larkana
Akola	Lucknow
Akyab	Ludhiana
Aligarh (Pay Office)	Lyallpur
Allahabad	Madras (Mount Road)
Alleppey	Madura
Ambala City	Mandalay
Ambala Cantonment (Sub-Agency)	Mandalay City (Pay Office)
Amraoti	Mangalore
Amritsar	Masulipatam
Bangalore	Meerut
Bareilly	Meerut City (Pay Office)
Bassein	Mirzapore
Bellary	Montgomery
Benares	Moulmein
Berhampore	Multan
Bezwada	Muradabad
Bhopal	Murree
Bombay (Byculla)	Mussoorie
Bombay (Mandvi)	Muzaffarpur
Bombay (Sandhurst Road)	Muzaffarnagar
Broach	Mysore
Bulandshahr	Myingyan
Calcutta (Clive Street)	Mymensingh
Calcutta (Burra Bazaar)	Nadiad
Calcutta (Park Street)	Nandyal
Calicut	Nagpore
Cawnpore	Nainital
Chandansi (Pay Office)	Narayangange
Chittagong	Nasik
Chandpore	Negapatam
Coconada	Nellore
Cochin	Nowshera
Coimbatore	Ootacamund
Colombo	Parbhani (Sub-Agency)
Conjeeviram (Out Station)	Patna
Cuddalore	Peshawar Cantt.
Cuddapah	Peshawar City (Sub-Agency)
Cuttack	Poona
Dacca	Poona City
Dehra Dun	Purnea
Darjeeling	Quetta
Delhi	Rajahmundry
Dalhousie	Rajkot (Kathiawar)
Dhanbad	Raipur
Dhulia	Rangoon
Dibrugarh	Rangpur
Erode	Rawalpindi
Ellore	Rawalpindi City (Pay Office)
Etawah	Saharanpur
Ferozepore	Salem
Farrukhabad	Sukkur
Fyzabad	Sargodha
Gaya	Secunderabad (Sub-Agency)
Gorakhpur	Serajgunge
Godhra	Sholapur
Gujranwala	Sialkot
Guntur	Simla
Gwalior (Pay Office)	Srinagar
Hathras	Sukkur
Hubli	Surat
Hyderabad (Deccan)	Tellicherry
Hyderabad (Sind)	Thana
Indore	Tinnevelly
Jaipur	Tirupur
Jalgaon (East Khandesh)	Trichinopoly
Jalpaiguri	Trivandrum
Jamshedpur	Tuticorin
Jharia (Sub-Agency)	Ujjain
Jubbulpore	Vellore
Jullundur (City)	Viramgam
Jullundur Cantt. (Pay Office)	Vizianagram
Khamgaon	Vizagapatam
Khandwa	Wardha
	Yeotmal

CURRENT ACCOUNTS—Opened free of charge.
FIXED DEPOSITS—Received at Interest.
SAVINGS BANK—Deposits received and interest allowed.
GOVERNMENT AND OTHER SECURITIES—Received for safe custody. Purchase and Sales effected. Interest and Dividends collected and credited to account or remitted in accordance with instructions.
LOANS AND CASH CREDITS—Granted, and approved Mercantile Bills discounted.
Rates, Copies of Rules, Powers-of-Attorney, etc., may be had on application at any of the Local Head Offices or Branches of the Bank

J. G. RIDLAND.
Offg. Secretary and Treasurer.

INCOME-TAX & SUPER-TAX

Statutory Statement of Account prepared Audit of Books of Firms UNDERTAKEN.

B. L. THOSAR,
Public Accountant.
BOMBAY COMMERCIAL COLLEGE
Kalbadevi Road, BOMBAY.

THE BRITISH STANDARD SPECIFICATION
FOR
PORTLAND CEMENT
HAS BEEN RAISED
VIDE BRITISH STANDARD SPECIFICATION FOR PORTLAND CEMENT
(REVISED 1925)
KATNI "CASTLE" BRAND
PORTLAND CEMENT
is now being sold with a Guarantee that same complies in every respect with the Revised 1925 Specification.
TEST CERTIFICATES WITH EVERY CONSIGNMENT.
IMMEDIATE DELIVERY FROM BOMBAY STOCKS.
AGENTS:—C. MACDONALD & CO.,
LAXMI BUILDING, BALLARD ROAD, FORT, BOMBAY.
Telephone No. 20418.

INSURANCE.

INSURE
IN
LIGHT OF ASIA INSURANCE COMPANY, LTD.
WHICH OFFERS
THE BEST POLICY OF INSURANCE
OUR MULTI-BENEFIT POLICY.
The best terms for Policyholders.
The best terms for Agents.
WANTED reliable and PUSHING AGENTS in every District and Town of the Bombay Presidency, Central Provinces and Punjab.
Apply for all particulars to Head Office, Old Post Office St. CALCUTTA.

TICKETS AMERICAN EXPRESS TOURS
HOMEWARD PASSAGE
Do you plan to go home next season via Suez or the Pacific? If so now is the time to register for your accommodation.
THE AMERICAN EXPRESS COMPANY, Inc.,
(Incorporated in U. S. A.)
No. HORNBY ROAD, FORT,
BOMBAY.
Safeguard your Travel Funds by carrying AMERICAN EXPRESS TRAVELLERS CHEQUES.

AMRUTANJAN
is the last word in the cure for aches and pains. 25 years increasing sales prove this fact.
AMRUTANJAN
is the only Indian pain balm used in millions of homes. It certainly
CURES ALL
aches, pains, swelling, sprain, stiff joints, cold, cough, cuts, bruises, chilblains, rheumatism, backache and a host of other pain troubles. Cost 10 Annas.
Sold Everywhere.
It kills and cures all
ACHES AND PAINS

INSURANCE.

THE VULCAN INSURANCE Co., Ltd.
(Incorporated in India.)
Fire, Marine, Motor Car and workmen's Compensation Insurance transacted.
CHAIRMAN—Sir JAMSETJEE JEJEEBHOY, BART.
CHIEF AGENTS—Messrs. CURRIMBHOY EBRAHIM & SON, Ltd
HEAD OFFICE Badham Pile Building, Fort, BOMBAY.
RELIABLE AGENTS WANTED IN UNREPRESENTED DISTRICTS.

HINDUSTHAN CO-OPERATIVE INSURANCE SOCIETY, LTD. (Calcutta,)
RESULTS OF 3rd VALUATION—(as at 30-4-22):—
A reversionary BONUS OF Rs. 75/- per thousand for the quinquennium and a brilliant forecast for the future.
ASSETS:—Over 70 LAKHS.
POLICY CONDITIONS: LIBERAL and free from vexation terms. AUTOMATIC EXTENSION of policies is a speciality.
MANAGEMENT:—DEMOCRATIC under patriotic leaders and successful businessmen without any intermediate vested interest!
PREMIUM RATES:—LOWEST consistent with safety. THE SOCIETY has of late introduced WITHOUT PROFIT TABLES which afford maximum insurance at minimum cost.
It will amply repay the PROSPECTIVE INSURERS to enquire of the "HINDUSTHAN" before they decide where to insure.
AGENTS wanted on liberal terms.
For further particulars apply to the undersigned.
N. DATTA
Manager,
Bombay Branch
94, Meadows Street, Fort
BOMBAY.

LIFE INSURANCE IS A NECESSITY.
DO INSURE YOUR LIFE WITH THE
INDUSTRIAL & PRUDENTIAL ASSURANCE CO., LTD.
(Head Office: 2, Rampart Row, Fort, Bombay.)
A PURELY INDIAN CONCERN MANAGED BY INDIANS
Apply for particulars to:—
Messrs. JIVANLAL DASTUR & CO.,
Secretaries and Managers.
Telephone No 1220.

TO BACTERIOLOGISTS AND SURGEONS
WE SUPPLY DOUBLE DISTILLED WATER & SALINE SOLUTION.
for Intravenous or Rectal Injection in 1 lb. Sterile bottles Re. 1, and in Sterilised Ampoules 1½ c. c. for 3 As. each.
Apply—
S. N. GUNDI
SANDHURST ROAD, WEST,
BOMBAY, No. 4.
Telegram: GUNDISAN
Telephone. No 42118

TAKE ADVANTAGE OF

SPECIAL

CONCESSIONRATES

IN OUR

CLASSIFIED SHORT

ADVERTISEMENT COLUMNS

ON and from 1st June, 1925 our charges for Short Advertisements are as under:—

HALF ANNA

PER WORD.

Minimum Twelve Words.

CLASSIFIED ADVTS.

Readers' Private Short Advertisements are inserted in these columns at the following rates:—

HALF ANNA

PER WORD

CASH MUST ACCOMPANY ORDER

The full name and address of the advertiser is required, not necessarily for publication.

Advertisers who do not wish their names and addresses published will be given a Box number. The words: Apply Box No.—— Advertisement Department, "Bombay Chronicle," to be paid for.

Replies to advertisements cannot be forwarded, but can be obtained at the office on production of the voucher.

Answers to advertisements should be addressed as follows:—Box Number— Advertisement Department "Bombay Chronicle" office, Bombay.

Unclaimed replies to advertisements are destroyed after one month.

SITUATIONS VACANT.

WANTED—An INTERMEDIATE SCIENCE TEACHER. Apply sharp to THE CHAIRMAN, Edward English School, Ahmd.
A R2260

SHORTHAND TYPIST for three months Pay Rs. 150 per mensem. Apply personally with testimonials to the UNDER SECRETARY, Public Works Department, Secretariat.
A 24576

WANTED—Men, desirous earning at home, Rs. 60 weekly. Apply BUSINESS STANDARDS SERVICE BUREAU, 10, Temple Road, Colombo, Ceylon.
A R2251

WANTED for Prince Pratapsinh Rao Raje Gaikwar of Baroda, (1) One TENNIS MARKER and (2) one CRICKET COACH. Send copies of testimonials, which will not be returned and state the pay required. Applications must reach the undersigned by the 15th January, 1926, at the latest. KUMAR SHIV RAJ SINGH, Col., Guardian to the Prince 8th December, 1925, Lal Bag, Baroda.
A 24587

HOUSES & FLATS TO LET.

ROOMS TO LET—Suitable for an Ophthalmic Surgeon or a Specialist, in Sandhurst Building, near Sandhurst Bridge. Apply B. E. VACHHA, Dentist, Pydhoni, Bombay.
C R2247

TO BE LET or LEASED—A fertile piece of land with Kalmi mango trees and three wells, fit for agriculture or gardening only ten minutes' walk from G.I.P. Ry. Vikroli Station on Thana Road is to be let or leased for 10 years. For particulars write or see sheth KARSONDAS VESSANJI, 9, Wallace Street, Fort.
C24571

TO LET for any community—Airy, and well ventilated FLATS of summit Bdg. situated on Tardeo Forjett St., with Electric fittings. Rent Rs. 70/80/90 and 100 p.m. motor garages Rent Rs. 25. Write or see personally. RUTTONSY POONJA, No. 41-45, D'Souza Street, Vadgady, Mandvi, Bombay.
C R2259

TO LET on short or long lease, a modern and self-contained FLAT in Motlibai Street, near W. I. T. C., completely furnished with cutlery, plate and linen, having verandah, dining, drawing and two bed rooms, with attached bath rooms, kitchen, servants quarter and store room, electric light, fans and gas. Monthly rent Rs. 250. Also garage if required. Apply Box No. 1111, Advt. Dept., "Bombay Chronicle."
C R2232

HOUSES, FLATS WANTED.

WANTED for respectable Mahomedan family, FLAT, consisting three bed rooms, bath and dressing rooms attached, drawing and dining room, first or second floor, near Cumbaia Hill, Hughes Road, Gamdevi or Gowalia Tank; Gamdevi preferred. Write with lowest rent and particulars to Box No. 1122, Advt. Dept., "Bombay Chronicle."
D R2261

ACCOMODATION for storing, about 75 pieces of household furniture required, owner going abroad. Please quote lowest rent to Box No. 1113, Advt. Dept. "Bombay Chronicle."
D R2234

PROPERTY WANTED.

WANTED—Complete PRINTING PRESS Write with lowest price, size, make, years for which used, place, ownership, terms of payment and other full details to MAVJI DAMJI JOSHI, Isa Thaver's Line, Mombasa.
N R2262

MOTOR AND ACCESSORIES

FOR SALE—PEARS ARROW MOTOR CAR; 38 H. P. Six C. Megneto, Delgo. Dynamo complete, totally new. Specially for High persons. Write MORLIDHARDAS c/o Mangoomal Jessasingh, 67, Nagdevi Street, Phon. No. 25678.
JA R2244

CHEVROLET, 5 seater, 1923 model, complete in every respect, and insured. Engineer owner driven and little used. Engine specially tuned for economy and comfort. Price Rs. 1,800 or near offer. Apply Box No. 1114, Advt. Dept. "Bombay Chronicle."
JA R2235

PROFESSION.

CONSULT for all problems regarding fortune. N. PURUSHOTTAM, Fortune Reader and Evil Counteracter, Kothari Mansion, opp. General Post Office, 10 a.m. to 6 p.m.

PHOTOGRAPHY.

PHOTOGRAPHS.

Photographs of general interest are invited from readers from all parts of India for publication in "The Chronicle." Preference will be given to topical photographs on subjects of political, general, engineering, scientific or other interest. Accepted photographs will be paid for on publication, at usual rates.

The Editor undertakes on responsibility for the return of unaccepted photographs, but every endeavour will be made to return rejected photographs, accompanied by stamped addressed envelops.

All photographs must be sent to the

EDITOR,

"Bombay Chronicle."

Madows St., Fort, Bombay

EDUCATIONAL.

THE KALKADEVI SHORTHAND AND TYPEWRITING INSTITUTION—Established 1898—The most successful and therefore the best. Testimonials from Members of Parliament and other Europeans, etc., etc. Subjects:—Book-keeping and Accountancy, Typewriting, Shorthand and Shorthand speed classes and all other commercial subjects. Excellent results every year. Special arrangements for Ladies. Managing Proprietor, GOPALDAS LALDAS, Princess Street Corner, Kalkadevi Road, Bombay.

FOR rapid and thorough training in Shorthand and Typewriting, join immediately the POPULAR SHORT HAND AND TYPEWRITING INSTITUTION, Darya Mahal, above Bhagirathi Stores, Kalkadevi Road, Bombay. Managing Proprietor B. B. Rele, B.A., LL.B., late Manager and Instructor of the Kalkadevi Shorthand and Typewriting Institution. Concession to the poor and the unemployed.
M

FOR SALE AND WANTED.

SOLID TEAKWOOD FURNITURE, newly made and of artistic design, TO LET on hire complete for drawing, dining and two bed rooms and kitchen, also cutlery and crockery if required. Owner going abroad. Apply Box No. 1112, Advt. Dept. "Bombay Chronicle".
F R2233

HOTELS.

MATHERAN RAILWAY STATION HOTEL—Reduced charges for slack season up to 15th December, 1925. Rs. 5-12-0 per head per day. Ground floor accommodation with meals. Rs. 3-8-0 per head per day.
H24390

MACHINERY, TOOLS, Etc

ICE MACHINES.—B M. KATPITIA Post Box 759, Bombay, supplies Simple and Reliable Ice MACHINES with latest improvements.
K R2180

LARGEST STOCK—SPECIAL CRUDE OIL ENGINES upto 250 B.H.P., Electric Lighting Plants, Steam Rollers, Chemical Fire Engines, Ladders, Tram Rails, Locomotives, Tipwagons, Triplex, Flour Mills, hourly output 800 lbs., Fireproof Safes, Calculating Machines, etc., INDUSTRIAL CORPORATION, Forbes Street, Kirti Buildings, Bombay.
K R2224

PUBLIC NOTICES.

GOVERNMENT ANNOUNCEMENTS, Legal and Public Notifications are published in these columns at the following rates:—

per column inch per insertion.

1st Insertion ..Rs. 7-8-0
2nd Insertion..Rs. 5-8-0
3rd Insertion..Rs. 4-8-0
4th and Subsequent Insertions ..Rs. 3-8-0

Mofussil advertisers are requested to send remittance in advance and state clearly, whether they wish to insert their advertisements in these columns or in the classified short advertisement column.

NOTICE.

FOR SALE.

A PAIR of young AFRICAN LION CUBS is for Sale. Apply to SUPERINTENDENT. State Gardens, Baroda.
C24551

TIRUPATI MUNICIPALITY, (BALAJI)

THE PUBLIC ARE HEREBY INFORMED that plots of house, sites near the Tirupati East Railway Station will be sold in Public Auction by the Chairman Municipal Council, Tirupati, from 1.1.26 onwards on every WEDNESDAY and SATURDAY in the Municipal Office from 11 a.m. to 5 p.m. The Chairman will commence the bid at Rs. 3 per Ankanam of 6 feet into 6 feet.

Intending bidders may inspect the plan and conditions, etc., in the Municipal Office at any time during office hours.

The dimensions of the plot will range from

Maximum 112 into 60 feet.
Minimum 60 into 40 feet.

CHAIRMAN.
Office of the Municipal Council, Tirupati, Dated 26th Nov. 1925.
24586

PUBLIC NOTICES.

KIRLOSKAR BROTHERS, LTD.

Kirloskarwadi (Aundh State).

NOTICE.

NOTICE IS HEREBY GIVEN that the shares of the undermentioned Registered Numbers of those shareholders, who have made default in payment of their first call and to whom registered notices were posted from 29/6/25 to 4/7/25, have been forfeited and they or their successors or legal representatives will have no further claim to any of the said shares.

By Order of the Board
KIRLOSKAR SONS AND CO.,
Managing Agents.

Kirloskarwadi, 4.12.25.

2026, 2027, 2052, 2054, 2071, 2089, 2093, 2112, 2119, 2152, 2167, 2175, 2176, 2185, 2186, 2224, 2225, 2243, 2244, 2256, 2259, 2267, 2275, 2283, 2323, 2324, 2338, 2355, 2358, 2370, 2376, 2379, 2384, 2428, 2438, 2450, 2473, 2490, 2500, 2529, 2565, 2576, 2615, 2671, 2694, 2727, 2743, 2751, 2763, 2782, 2800, 2811, 2790, 2818, 2819, 2822, 2977, 3014, 3015, 3096, 3101, 3127, 3147, 3160, 3163, 3249, 3268, 3286, 3291, 3292, 3300, 3310, 3313, 3314, 3398, 3402, 3432, 3455, 3469, 3473, 3478, 3481, 3486, 3517, 3524, 3586, 3590, 3593, 3635, 3647, 3660, 3676, 3678, 3691, 3716, 3743, 3755, 3756, 3841, 3846, 3850, 3884, 3892, 3898, 3904, 3943, 3967, 3989, 4054, 4057, 4061, 4084, 4089, 4106, 4109, 4117, 4146, 4238, 4239, 4249, 4254, 4296, 4297, 4311, 4341, 4393, 4402, 4423, 4458, 4483, 4493, 4504, 4550, 4554, 4635, 4712, 4740, 4752, 4765, 4782, 4787, 4795, 4796, 4840, 4847, 4853, 4854, 4877, 4883, 4896, 4897.

24577

IMPERIAL BANK OF INDIA.

A NEW BRANCH of the Bank has been opened on the 1st instant at Surat, near the Clock Tower, under the charge of Mr. Dhunjishaw Eduljee Billimoria.

The Branch will be known as Surat City Branch.

By Order,
J. G. RIDLAND
Offg. Secretary and Treasurer.

Bombay, 3rd December, 1925.

THE TATA POWER COMPANY, LTD.

NOTICE.

NOTICE IS HEREBY GIVEN that the SIXTH ORDINARY GENERAL MEETING of the TATA POWER COMPANY, LIMITED, will be held at the Registered Office of the Company, Bombay House, 24, Bruce Road, Fort, Bombay on MONDAY, the twenty-first day of December, 1925, at 3 p.m. (S.T.) to transact the following business:—

1. To receive and adopt the Directors' Report and Audited Accounts for the year ending 30th June, 1925.
2. To elect two Directors in place of Sir Purshotamdas Thakurdas, Kt., C.I.E., M.B.E., M.L.A., and Mr. F. E. Dinshaw, who retire by rotation, but are eligible for re-election and offer themselves accordingly.
3. To appoint Auditors for the current year and to fix their remuneration.

The TRANSFER BOOKS of the Company will remain CLOSED from the Eleventh day of December, 1925 to the Twenty-first day of December, 1925, both days inclusive.

By Order of the Board of Directors,
TATA SONS LIMITED, AGENTS,
B. J. PADSHAH.
Director.

Bombay, 5th December, 1925. C24578

LEGAL NOTICES.

IN THE HIGH COURT OF JUDICATURE AT BOMBAY.

ORDINARY ORIGINAL CIVIL JURISDICTION.

Suit No. 95 of 1924.

SAFIABAI, widow of Haji Abdulla Mahomed Jacob .....Plaintiff.

vs.

SAFIABAI, widow of Haji Abdulla Mahomed Jacob and ors.....Defendants.

AS provided in the Consent Decree herein, dated the 7th day of September, 1925, all persons claiming debts or liabilities affecting the estate of Haji Abdulla Mahomed Jacob deceased, who died at Poona, on or about the 20th day of December, 1923, are hereby required to file their claims in writing in the English language in my Office, on or before the 10th day of January, one thousand nine hundred and twenty-six and the said claimants are required to specify their names and addresses the full particulars of their claims and statements of their accounts and the nature of the securities if any held by them or in default thereof they will be peremptorily excluded from the benefits of the said Consent Decree.

Dated this 5th day of December, 1925.

M. C. MOOS,
Special Commissioner.

24579

PUBLIC NOTICES.

McKENZIES LIMITED.

NOTCE IS HEREBY GIVEN that the TRANSFER BOOKS of the above Company will be CLOSED from 9th to 23rd December, 1925, both days inclusive.

By order of the Board of Directors,
McKENZIE AND CO.
Managing Agents.

c24582

LEGAL NOTICES.

IN THE HIGH COURT OF JUDICATURE AT BOMBAY.

ORDINARY ORIGINAL CIVIL JURISDICTION.

Suit No. 4149 of 1924

GOOLAM HUSAIN MOLOOBHAI and another ..... Plaintiffs.

vs.

HAJI ESSA HAJI HAROON ... Defendant

PURSUANT to the Decree Absolute for Sale made in the above Suit and bearing date the 16th day of July, 1925, the following immoveable property will be sold by Public Auction by the Commissioner of this Honourable Court at his office in the Court House on Tuesday, the 8th day of December, 1925, at the hour of five O'clock in the afternoon (Standard Time).

PARTICULARS.

All that piece or parcel of land, situate on the Mahableshwar Hills Registration Sub-District Wai, District Satara, containing by admeasurement four acres and fourteen gunthas be the same little more or less and described particularly denoted as No. 82 in a certain map or plan of the said Mahableshwar Hills deposited in the office of the Collector of Satara known as Clifton Cottage for the term of twenty-one years from the nineteenth day of February One thousand nine hundred and eighteen at the yearly rent of Rupees forty-three and annas eight and subject to the covenants and conditions of the Indenture of Lease, dated the 27th day of March, 1918, with messuage buildings standing thereon and bounded, on the East by public Road, on the West by Revision Survey No. 210 on the North Revision Survey No. 60, Clifton House property and on the South by Revision Survey No. 63, Gongarry property.

For further particulars and conditions of sale application should be made at the office of the said Commissioner or at the office of Messrs. Little and Co., Attorneys for the Plaintiffs abovenamed at the Central Bank Building, Esplanade Road, Fort, Bombay.

Dated this 13th day of October, 1925.

R. B. PATEL
Ag: Commissioner.

C24581

IN THE HIGH COURT OF JUDICATURE AT BOMBAY.

TESTAMENTARY AND INTESTATE JURISDICTION.

GEORGE V by the Grace of God of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India.

Petition for Letters of Administration of the property and credits of VALJIBHAI LALJI, Khoja Mahomedan Inhabitant, a Leather Merchant, widower, late of Bombay. ..... Deceased.

MAHOMEDALLY VALJIBHOY of Bombay, Khoja Mahomedan Inhabitant, a Merchant, residing at Agakhan Chawl, Imamwada, Jail Road, outside the Fort. ..... Petitioner.

All persons claiming to have any interest in the Estate of the abovenamed deceased are hereby cited to come and see the Proceedings, if they think fit, before the Grant of Letters of Administration.

Witness Sir NORMAN CRANSTOUN MACLEOD, Knight, Chief Justice at Bombay aforesaid this twenty-eighth day of November, in the year of our Lord One thousand nine hundred and twenty-five and in the seventeenth year of our Reign.

Seal of the High Court at Bombay.

P. B. MALABARI,
Registrar.

E. J. DAVAR.

The 28th day of November, 1925.

Messrs. JAMSEDJI RUSTOMJI AND DEVIDAS.
Petitioner's Attorneys.

C24580

AUCTION SALES

BENNETT & CO.

120, Apollo Street, Fort.

AUCTION SALE OF VALUABLE LANDED PROPERTY AT MUTTON STREET.

Under instructions from N. H. Moos, Esquire, Receiver appointed in Suit No. 1355 of 1925 (Abdul Gani bin Abdul Sattar vs. Khatoobai, widow of Abdul Latif), and in pursuance of the directions given in the Consent Decree, dated the 17th September, 1925, Messrs. BENNETT & Co. will, THIS DAY, MONDAY, the 7th December, 1925, sell by Public Auction at 4.30 p.m. (S. T.), on the premises.

All that piece of Government land or ground with the messuage tenement or dwelling house situate at Gulam Mohidin Subedar Street or Mutton Street admeasuring about 76 square yards and registered in the Collector under old No. 1482, New No. 8640, Old Survey No. 1106 and New Survey No. 4207 and in the Municipality under C Ward No. 7138 and Street No. 189 and bounded on the East by the sweepers passage on the West by the said Mutton Street on the North by the property of Abdullaly Mulla Hassanally and on the South by the property of Sulemanji Abdul Hoosein.

For further particulars and conditions of sale apply to Messrs. Captain and Vaidya, Attorneys for the Receiver or to the undersigned.

AUCTION SALE OF VALUABLE LANDED PROPERTY AT TELLI GULLY, KNOWN AS SHAIKH BURAM CUMRUDIN STREET NEAR J. J. HOSPITAL.

Under instructions from N. H. Moos, Esq., the receiver appointed in Suit No. 62 of 1925 (H. M. Azamtullakhan vs. Ghauchi Rasul and ors.), Messrs. BENNETT & COY. will on SATURDAY, the 19th instant sell by Public Auction at 4.30 p.m. (S. T.) on the premises:—

ALL that piece of land of Government tenure, containing by admeasurement about 296.1/9 square yards and registered by the Collector under Old Nos. 1169-1170, New No. 8333, Old Survey Nos. 2300-2301 and New Survey No. 3753 and C. S. No. 1292 (Byculla Division) together with the messuage tenement or dwelling house standing thereon and assessed by the Municipality under E Ward No. 67 and Street Nos. 10 and 14 and all which premises are situate on the West side of Sheikh Boorham Commodin Street, and are bounded on the East by the said Sheikh Boorham Coommodin Street, on the West by Sweeper's passage, on the North by the house of Kondaji and on the South by a passage.

For further particulars and conditions of sale apply to Messrs. VACHHA & CO., Receiver's Attorneys or to the undersigned.

BENNETT & CO.

NUSSERWANJI SORABJI & CO

NOTICE.

The Superintendent Ammunition Factory will receive offers in writing by Regt. post in sealed covers with a deposit of twenty-five per cent. on or before WEDNESDAY, 9th December, 1925, for approximately 1500 Gunpowder available for sale. For samples apply to

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BIAS

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AMUSEMENTS

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GLENN TRYON
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A BIG NOVELTY PRODUCTION
FILLED WITH
ROMANCE, THRILLS & DRAMA.
Toby Tyler was "The White Sheep" in a family of Black ones. His father ruled the town with brickbats and a good vocabulary and his favourite sons had iron jaws all save Toby, the gentle zephyr in this Royal family of Kansas cyclones. Then Patience came to town—cast admiring glances at "The White Sheep"—What Happened ?!!!!!
FELIX THE GOAT GETTER
PATHE GAZETTE
TIME: 6, 8 and 10 P. M.
PATHE' CINEMA
ROYAL OPERA HOUSE.

TO-DAY TO-DAY
CHANGE OF PROGRAMME
The Gorgeous film from Fairy-Tales.
Kamalatha
Produced by
KRISHNA FILMS CO.
will be screened at
KRISHNA CINEMA
DUBASH THEATRE,
New Charney Road,
Usual Time and Moderate Rates.

GLOBE CINEMA Sandhurst Road.
MADAN'S BEST SELECTION PICTURE
"THE LION OF MOGOLIA"
See the Prince Roundgheto-Sing, one of the youngest officers of the Palace with whom the young slave Zemgali, princess captive of foreign blood, was in a deep love.
Huge Studio of Paris
Ably Directed! Marvellously acted!
RATES AND TIME AS USUAL.

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United Pictures Syndicate
present
CHHATRAPATI SHAMBHAJI
AT
CINEMA MAJESTIC
GIRGAUM.

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All kinds of stove prices have been reduced and Selling Primus No. 100 (folding) Stove complete for Rs. 7-8 only. Postage extra
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Tram Terminus, Girgaum.

QUADRANGULAR CRICKET

HINDUS LEAD IN 1ST INNINGS

A DRAWN GAME.

HINDUS QUALIFY FOR LAST ROUND.

HINDUS	1st Innings	374
"	2nd Innings (FOR 5 WICKETS)	171
PARSIS	1st "	317
"	2nd " (FOR 4 WICKETS)	79

Saturday saw the end of the second match between the Parsees and Hindus which ended in a draw, the latter obtaining the right to play in the final on the result of the first innings. Play commenced brightly but as the day wore on interest subsided and it was an effort to keep awake. Vajifdar and Taraporewalla the over-night batsmen set to work in fearless fashion and when the partnership was broken by Taraporewalla being bowled by Joshi 39 runs had been added to the score in 35 minutes. It was dashing cricket and when the third century came on the board it certainly looked as though the batsmen would pull the game out of the fire. Vajifdar survived long enough to pass his half-century which was a feat deserving of the greatest credit. The remaining batsmen made a game effort to make the tail wag, but the bowling was merciless and the innings came to an end at 317. It had been a good fight and the Parsees had done very well in spite of all their difficulties.

The Hindus began their second innings quietly but they must have received a nasty fright when Pardeshi, Jai, Vithal and Naidu were dismissed by the time 55 runs had been scored. Deodhar, S. S. Joshi and Navle mended matters with their partnerships and at tea-time the score was 171 for 5 wickets, when Vithal declared. Deodhar had scored an unbeaten 60 though he had taken nearly three hours to do it. All his strokes were classy and neatly performed and he gave no life. His had been the outstanding performance since he had batted well in both innings. The bowling of both sides maintained a high standard and was treated with respect. S. M. Joshi and Jamsetji were deadly bowlers and varied their bowling in every conceivable way. Naidu seemed to strike his form as he took five wickets during the course of the day. Kalapesi is regaining his old form as a batsman, for besides scoring 86 in the first innings, he remained unbeaten in the second innings with 45 runs to his credit. Towards the end of the day S. S. Joshi came into prominence with some splendid sprints which prevented several boundaries.

Vajifdar and Taraporewalla came out to resume the Parsee innings at 10.35, the former facing the bowling of S. M. Joshi from the Gymkhana end. The first over resulting in a maiden Chandarana took charge of the attack from the other end and conceded a run to Taraporewalla with his first ball. Vajifdar was facing the left handed with confidence for he drove him to the off boundary on two occasions and also obtained a brace. Before the over was at an end he had sneaked a single. It was as expensive over and had realised eleven runs. S. M. Joshi was bowling a good length and the skipper could only get one run off him. Chandarana earned applause by fielding a hot one from him. A chop into the gully brought Vajifdar a single and Taraporewalla obtained two with a stroke to leg. The former drove Joshi for a single and 280 appeared on the board. Another single by the left-hander gave his skipper the last ball which he hit into the country for one and stole the over. Hitting Joshi for a couple he obtained two and a run off the fourth ball gave him the right to face Naidu who replaced Chandarana. Vajifdar was playing free and attractive cricket and Taraporewalla was supporting him well. The rate of scoring also was faster than it had ever been before. Off Naidu's last ball Vajifdar was given a life by Vithal who dropped a stiff one at mid-off, the skipper's score then being 41. A brace by him hoisted 290 on the board and as the result of an overthrow he obtained three in the same over. Taraporewalla stole a single and his skipper obtained two more with a leg pull which was well saved by Deodhar on the boundary line. Taraporewalla earned hearty applause by driving Naidu to the long boundary which caused the third century to appear. A chop into slips for three took Vajifdar's individual score past 50. At this stage the partnership came to an end, Joshi scattering Taraporewalla's wickets with a ball to which the batsman played back (303-8-10). It had been a plucky partnership in which 39 runs had been put on in 35 minutes. Vajifdar did not survive long as Naidu got completely behind his defence (303-9-51) Vajifdar had played excellent cricket and had faced the bowlers fearlessly for 85 minutes. Daruwalla came out to join Jamsetji and put Naidu into slips for a single. He played Joshi nervously for five balls but obtained a single off the last. There was an anxious moment for the Parsees when Naidu picked up Jamsetji's return and the Hindu field began walking off. But the batsman appealed to the umpire who being in doubt, referred to his colleague who decided in favour of Jamsetji. Four byes and a leg boundary by Taraporewalla put 310 on the board. A close two by the same man almost resulted in Jamsetji being run out, Joshi fumbling with Jai's throw in. Careful play produced a single but the innings came to a close when Hansraj caught Taraporewalla off Naidu. (317-10-10).

THE HINDU SECOND INNINGS.

At 11.50 Vithal and Pardeshi opened the Hindus' second innings to the bowling of Taraporewalla, the former facing. The first over realised a single and Vithal faced Kalapesi who was entrusted with the attack from the pavilion end. A stroke to the on boundary y Vithal and a single by each batsman put the first decade on the board, and the Hindu skipper greeted this with a pull to the leg boundary. A few singles and a pretty cut for three by Vithal put 20 on the board. Pardeshi was then dismissed by a splendid good length ball by Kalapesi (21-1-4.) He was succeeded by Jai who began in his usual way by putting the fast bowler to the leg boundary. A clean hard drive into the country only realised one run, and another in the same place brought the batsman a couple. Stealing the over with a single he faced Vajifdar who had relieved Taraporewalla at the Bori Bunder end. The over added three runs to the score. At 28 Jamsetji came on in place of Kalapesi. Vithal had a narrow escape the ball going for a three and Jai survived a confident appeal for l.b.w. In Vajifdar's first over B. E. Kapadia allowed his first bye. Jai gave his first chance to Jamsetji at point when his score was 16.

DISASTERS.

Play proceeded quietly runs coming in singles and the half century was hoisted after 45 minutes of batting. Immediately after this Vithal touched one from Vajifdar and S. N. Gandhy brought off a brilliant catch by diving full length for it. (50-2-27). Jai hit a fine four to the off and the rest of Jamshedji's over was unproductive. Vajifdar completely beat Jai in his next over (55-3-23). C. K. Naidu was declared l.b.w. off his first ball from Vajifdar (55-4-0) Jamsetji was dishing up good stuff and Deodhar was puzzled by a good one which went to the boundary untouched. S. S. Joshi commenced warily, and runs came slowly. A boundary by Deodhar caused 70 to be hoisted, when the teams adjourned for lunch.

PLAY AFTER LUNCH.

Jamsetji opened the attack to S. S. Joshi from the pavilion end after lunch. Crossing over with a single he hit Vajifdar's first ball to the off boundary. A good hit off Jamsetji for three caused 80 to appear and Deodhar glanced Vajifdar cleverly for a couple and crossed over with a single. Jamsetji was bowling brainily and the batsmen treated him with the greatest respect. Joshi in jumping out to him was clean bowled (86-5-16). Navle was the next man in. Although the scoring was slow Deodhar batted like a book and this runs were made through classy strokes. Vajifdar gave place to Kalapesi who took on from the Court end. F. E. Kapadia let the ball through his hands and Deodhar was able to run two for his hit. A short one from Kalapesi was nicely brought round to leg for four by the same batsman and the first century was hoisted. Navle scored his first boundary with a placed shot to the screens. A change was rung at the Bori Bunder end where Kalapesi gave place to Daruwalla. A boundary by Deodhar past third man saw 110 up. At 120 Vajifdar resumed bowling at the Police Court end. Deodhar mistimed the slow bowler and sked the ball but there was no one near it. The play was as dry as ever and after one hour and a half of batting only 70 runs had been added. After twenty seven consecutive overs Jamsetji was relieved by Taraporewalla at the pavilion end. Deodhar glanced him for one but an overthrow adding two more he reached his half century after two hours and fifteen minutes. Deodhar bucked up after this and scored a two, four, three in the same over. Navle drove Elavia to the off boundary twice off successive balls and a couple of byes put 170 on the board. At the tea interval Deodhar had scored 60 and Navle 33.

PARSEES' SECOND KNOCK.

After the tea interval Vithal declared the Hindu innings closed at 171 for 5 wickets leaving the Parsees an hour to make 228 runs. Kalapesi faced the bowling of Chandarana and taking a single gave F. E. Kapadia the chance of facing. The bowler met with instant success as he bowled Kapadia off his legs. (1-1-0) Elavia replaced him at the wicket and S. M. Joshi was entrusted with the attack at the pavilion end. A series of singles brought the first decade on the board, Elavia hit a four and a two and 30 appeared. Hansraj relieved Joshi and Kalapesi lifted him into the country for a single. Naidu came on again at the other end and Elavia was caught by Hansarj in slips (39-2-19). Gandhy joined Kalapesi and the game livened up somewhat but the former in attempting to hit Naidu with a cross bat had his wickets scattered (47-3-1) Colah opened with a single to leg and Kalapesi hit another. Colah in letting an innocent one from Naidu go by was surprised to see it hit the wickets. It was a wonderful ball and must have turned quite a lot. (50-4-1) Kalapesi hit Hansraj for four and B. F. Kapadia, who was next man in had a good hit stopped by Godambe who was fielding in the place of Deodhar. Kapadia hit a four and a three, S. S. Joshi just saving the boundary with a splendid sprint down the line. Runs came steadily with fours by Kalapesi and the final score was 79 for 4 wickets leaving the Hindus winners on the first innings.

HINDUS—1ST INNINGS.

K G Pardeshi, c B E Kapadia, b Kalapesi	1
J G Navle, b Jamsetji	13
D P Jai, c Vajifdar, b Jamsetji	104
D B Deodhar, l.b.w, b Jamsetji	135
C K Naidu, st B E Kapadia, b Jamsetji	29
P Vithal, b Jamsetji	14
H A Mahale, st B E Kapadia, b Jamsetji	26
S S Joshi, c Elavia, b Jamsetji	32
S M Joshi, b Vajifdar	1
Pundit Hansraj, b Vajifdar	0
M H Chandarana, not out	6
Extras	3
Total	374

HINDUS—2ND INNINGS.

P. Vithal, c Gandhy b Vajifdar	27
K. G. Pardeshi, bowled Kalapesi	4
D. P. Jai, bowled Vajifdar	23
D. B. Deodhar, not out	60
C. K. Naidu, l.b. w, Vajifdar	0
S. S. Joshi, bowled Jamsetji	13
J. G. Navle not out	33
Extras	8
Total (for 5 wickets)	171

BOWLING.

HINDUS—1ST INNING.

	O.	M.	R.	W.
Taraporewalla	17	4	42	0
Kalapesi	19	2	54	1
Daruwalla	12	0	52	0
Jamsetji	46	5	142	7
Vajifdar	17	2	50	2
Elavia	7	0	31	0

HINDUS—2ND INNINGS.

	O.	M.	R	W.
F. Taraporewalla	7	0	37	0
B. K. Kalapesi	7	2	22	1
H. Vajifdar	20	3	36	3
R. Jamsetji	29	9	48	1
P. Daruwalla	2	0	7	0
J. Elavia	7	3	13	0

PARSIS—1ST INNINGS.

B K Kalapesi, st Navle, b S M Joshi	86
S N Gandhy, c Jai, b S M Joshi	24
S H Colah, c Vithal, b Hansraj	4
J N Elavia, c Naidu, b Chandarana	56
F E Kapadia, b Chandarana	35
H Vajifdar, z Naidu	51
B E Kapadia, l.b.w, b Chandarana	17
J Elchidana, b Chandarana	0
F. Taraporewalla, b Joshi	10
P. H. Daruwalla, ct. Hansraj b Naidu	10
R. C. Jamsetji (not out)	0
Extras	24
Total	317

PARSEES—2ND INNINGS.

B. K. Kalapesi (not out)	45
F. E. Kapadia, b Chandarana	0
J. Elavia ct. Hansraj b Naidu	19
S. N. Gandhy b Naidu	1
S. H. Colah, b Naidu	1
B. E. Kapadia (not out)	13
Extras	0
Total (for 4 wickets)	79

BOWLING.

PARSIS—1ST INNINGS.

	O.	M.	R.	W.
M. H. Chandarana	29	7	68	4
S. M. Joshi	56	19	118	3
Pundit Hansraj	13	1	42	1
C. K. Naidu	26.2	10	89	2
S. S. Joshi	9	2	19	0
K. D. Pardeshi	1	0	7	0

HINDUS—2ND INNINGS.

	O.	M.	R.	W.
M. Chandarana	4	0	12	1
S. M. Joshi	3	0	18	0
Pundit Hansraj	7	0	23	0
C. K. Naidu	6	0	26	3

HINDU TEAM FOR FINAL ROUND.

The following Hindu team is selected for the final round of the Quadrangular cricket tournament which comes off to-morrow (Monday):—

P. Vithal.
J. G. Navle.
M. H. Chandarana.
S. M. Joshi.
C. K. Naidu.
S. S. Joshi.
D. B. Deodhar.
D. P. Jai.
H. A. Mahale.
S. R. Godambe.
Pardeshi.

Reserves:—Pandit Hansraj, (2) G. A. Phopatkar, and (3) Sirdar W. N. Ghorpade.

Scorer:—R. G. Palekar.

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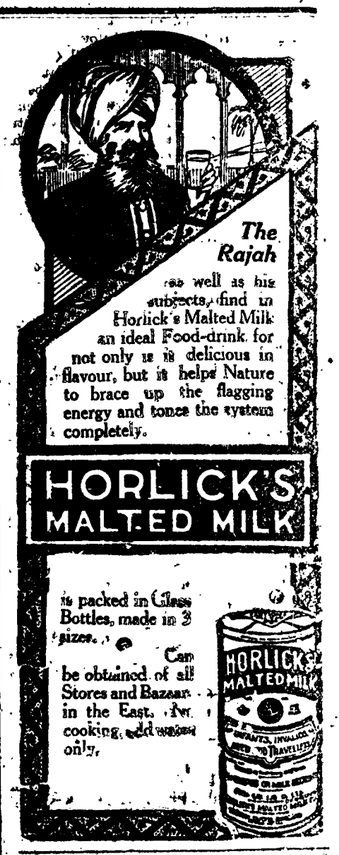
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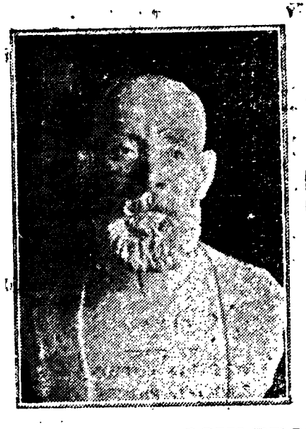
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BOMBAY COTTON MARKET.

BOMBAY MARKET.

COTTON.

(From Our Correspondent)

BOMBAY, Dec. 5.

A further drop of 20 to 18 points in New York futures has been reported to-day. The market eased on hedge selling. Liverpool has been reported 6 to 12 points down.

Messrs. Breul and Co. have received the following cable dated 4th inst. (5.5 p.m.) from their Liverpool friends Messrs. Reynolds and Gibson:—

"Straddle reversals and liquidation continues owing expectation considerable increased crop next Government Report. Still consider purchase if decline should occur on it."

Weekly Market Report received from Messrs M. and B. Stern dated Liverpool, November, 18th, 1925.

An inactive market, with moderate fluctuations, has been experienced during the week. The January position declined to 10.28d. on the 13th inst., and advanced to 10.55d. on the 16th inst. Operators are apathetic, but are inclined to the "bull" side on all recessions.

Business in Manchester is again disappointing, and we understand that stocks of Yarns are accumulating at the Mills.

We are suffering from the influence of a superabundance of such reports. They are certainly most unsettling, a deterrent to business, and at the end of the season, in all probability, will prove to have been inaccurate.

It is certain that the crop is a large one, but as the season progresses, the question of good grade Cotton becomes serious matter. The "futures" contract in all markets is a moderately stiff one, and although the bulk of the crop may be useable, yet it may not come up to the standard, either in grade or staple, to the requirements of such contracts. It is for this reason that operators are nervous on the "bear" side, and until it is determined to what extent the crop is below a tenderable basis, much apprehension will continue to exist. It stands to reason that merchants in the South will hold their better qualities, the basis for which is appreciating rapidly. Whether they will over-stay their market remains to be seen, but this is the principal factor at the moment.

RECEIPTS.

Bombay, Dec. 5.

The following are the receipts of cotton produce, etc., for the 24 hours ending 6 p.m. on 4th December, 1925.

	Bales.
Cotton	15,770
	Cwts.
Wheat	16,063
Linseed	598
Rape, etc.	281
Gingellyseed	3,713
Poppyseed	Nil.
Groundnuts	8,386
Castorseed	1,138
Ilce	3,685
Myrabolams	2,941
Cottonseed	9,972
Mowraseed	Nil.
Gram	3,934
Juwar	4,694
Masur	57
Barley	18
Bajri	1,129
	Tons.
Coal	753

COTTON.

Liverpool. Dec. 5.

Total Day's Sales at Liverpool 4,000 bales.
Total Day's Sales on Spec. and for Exp. 100 bales.

Total Day's Sales of East Indian nil bale.
Mid. American Spot Universal Standard 10.30 quiet d.

Egyptian F. G. F. Sakellaridis 18.80 d.

CLOSING PRICES.

Liverpool, Dec. 5.

Cotton Delivery Mid. Uplands G. O. C. Liverpool:—

Dec.	10.03—.01
Jan.	10.05—.01
Feb.	10.08+.02
Mar.	10.07—.03
Apl.	10.09+.01
May	10.09—.02
Jun.	10.04—.04
Jul.	10.02—.04
Aug.	9.92—.04
Sep.	9.85—.04
Oct.	9.77—.04
Nov.	9.71 unchgd
Dec.	9.69—.04

Closed steady.

EGYPTIAN COTTON. CLOSING PRICES.

Liverpool, Dec. 5.

Dec.	17.88—.02
Jan.	17.63—.02
Feb.	17.54—.01
Mar.	17.45 unchgd.
Apl.	17.40 "
May	17.40 "
Jun	17.40 "
Jul.	17.45 "
Aug.	17.45 "
Sept.	17.45 "
Oct.	17.55 "
Nov.	17.70 "

LIVERPOOL WEEKLY COTTON REPORT.

London, Saturday, Dec. 5.

	Bales.
Total in Sight	9,672,000
Egyptian Visible Supply	352,000
East Indian Visible Supply	84,000
American Visible Supply	5,136,000
Other Visible Supply	345,000
Total Sales	38,000
East Indian Sales	300
East Indian Stock	21,000
East Indian Forwarded	2,500
East Indian Actual Export	200
East Indian Import	4,000
American Afloat	314,000
East Indian Afloat	8,000
Total Afloat	419,000
Taking of the world's spinners of American Cotton	493,000

ADDITIONAL QUOTATIONS.

Liverpool, Dec. 5.

Scinda, "Good"	7.50.
Scinda, "Fully Good"	7.90.
Scinda, "Fine"	8.30.
Bengal, "Good"	7.60
Bengal, "Fully Good"	8.00
Bengal, "Fine"	8.40
Oomra, "Good"	8.20
Oomra, "Fully Good"	8.60
Oomra, "Fine"	9.00.
Broach, "Good"	8.70.
Broach, "Fully Good"	9.10
Broach, "Fine"	9.50

AMERICAN MARKETS.

New York, Dec. 5.

Cotton:—
Day's Receipts at all U. S. Ports 41,000
Day's Exports to Great Britain 6,000.
Day's Exports to Continent 4,000
Futures at New York:—

January	19.47—.11
March	19.43—.10
May	19.07—.12
July	18.70—.12

Spot Cotton at New York 20.65—.10
Spot Cotton at New Orleans 19.46 unchgd
Futures at New Orleans:—

January	19.19—.02
March	18.86—.03

Fair Rio Coffee (No. 7 quality) 16½.
Demand Bills 4.85.06.
Silver Commercial Bars Foreign Mined 69 5/8.

AMERICAN COTTON MARKET.

CLOSING PRICES.

New York, Dec. 5.

Futures at New York.

January	19.47—.11
March	18.43—.10
May	19.07—.12
July	18.70—.12

Liverpool, Dec. 5.

Cotton Delivery Mid. Uplands G. O. C Liverpool:—

January	10.05—.01
March	10.08—.02
May	10.09—.02
July	10.02—.04

WHEAT.

London, Dec. 5.

Barletta Russo—62 1/2 lbs. 62/- D.-J. value.

Rozario Santa Fe—62 1/2 lbs. 63/3 Jan. Feb. value.

Tone:—Firm and quieter. Argentine wheat rust owing to rainy weather and reported lighter yields.

Australian 63/- Dec.-Jan. sellers.

Wheat Afloat to U. K. 160,000 quarters.

SEEDS.

London, Dec. 5.

Linseed Argentine (La Plata) Shippers cheaper demand quiet £18 1/4 Dec.-Jan sellers. £18 1/8 Jan.-Feb. sellers.

Cotton Bombay £7-5/8 D.-J. nearest value. Quiet.

Castorseed Bombay £19 1/8 D.-J. sellers.

Rapeseed, Ferozepore, Usual Bold, per ton £21 1/8 D.-J. sellers.

Rapeseed, Toria, per ton £21 1/4 D.-J sellers.

Rapeseed, Yellow Guzerat, per ton nominal.

Rapeseed, Brown Cawnpore, per ton £20 1/4 D.-J. nominal.

Yellow Cawnpore £23 1/4 D.-J. sellers.

C M PAREKH'S QUOTATIONS.

Bombay, Dec. 5.

Jute:—Albion 460; Alliance 560; Anglo India 405; Auckland 245; Barnagore 168; Bally 195; Birla 8/10; Belvedere 500; Budge-Budge 440; Caledonian 570; Chapdani 172; Clive 36/10; Craig 5; Cheviot 262; Dalhousie 370; Delta 507; Empire 52; Fort Gloster 840; Fort William 337; Gondalpara 850; Gourepore 685; Hukumchand 10 x.d.; Hooghly 72/8; Howrah 37/10; Kamarhatty 584; Kankenarrah 482; Kelvin 780; Kinnisin 970; Lansdowne 273; Lawrence 610; Lothian 380; Naihati 485; National 27; New Central 570; Northbrook 52; Nudea 50; Orient 208; Presidency 7/4; Reliance 62/8; Soorah 27/10; Standard 410; Union 570; Waverly 7; Hessian 21/14; Jute 136/12.

Cotton:—Bengal Nagpur 24/10; Dunbar 181; Keshavram Cotton 4/9:—

Remarks:—Market steady. Market was closed at 2 p.m.

BARLEY.

London, Dec. 5.

Karachi Barley nominal.

MONEY MARKET.

EXCHANGE QUOTATIONS.

Bombay, Dec. 5.

T. C. RATE—
Bank's selling T T 1/6 1/8.
Bank's selling D D 1/6 5/32.

LONDON—
Bank's selling T T 1/6 5/32.
Bank's selling D D 1/6 3/16.
Bank's buying 3 M/st D. A. 1/6 15/32.
Bank's buying T T 1/6 7/32.
Bank's buying D D 1/6 1/4.

PARIS—
Bank's selling D. D. Frcs. 926.
Bank's buying 3 m/st D. A. Frcs. 985.
Bank's buying D. D. Frcs. 970.

JAPAN—
Bank's selling T. T. Rs. 117.
Bank's buying 60 d/st D. P. Rs. 113.

HONGKONG—
Bank's selling D. D. Rs. 160.

SHANGHAI—
Bank's selling D. D. Rs. 209½

SINGAPORE—
Bank's selling D D Rs. 156 3/4.

NEW YORK—
Bank's selling D. D. Rs. 273.

CROSS RATES—
London—New York Dol. 4.84 1/16
London—Paris Frcs. 126.40
London—Switzerland Frcs. 25.14.
London—Brussels Frcs. 107.00.
London—Rome Liras 120.00.
London—Berlin Marks 20.35.

TONE OF EXCHANGE—
Exchange Market was steady.

London, Dec. 5.

Tele. Transfers 1/6 7/32 steady.
Bar Gold £4-4-11½ steady.
Bar Silver Spot 32 1/8 quiet.

London, Dec. 5.

Rentes will be closed on Saturdays till the end of this year.
Bar Silver (Spot) 32 1/8.
Bar Silver 2 months hence 32.
Closing Tone of Silver:—Market closed very quiet.
Interest day to day loans 2 3/4.
Interest 7 days' market loans 3 3/4.
Discount, Bank of England Rate 5 per cent. since 3rd instant.
Bars Sold £10,000.

LONDON DISCOUNTS.

Bombay, Dec. 5.

3 Months 4½ per cent.
6 months 4¾ per cent.
Bank of England Rate 5 per cent.
Money Call 2½ per cent.
Money Call 1 month 3 per cent.
Money Call 3 months 4½ per cent.
Money Call 6 months 5 per cent.
Tone of Money market: Steady.
Imperial Bank Rate 6 per cent.
Tone of Money Market:—Steady

BULLION.

Bombay, Dec. 5.

Sovereigns Ready	13/5/0
Sovereigns Forward	13/5/0
National Bank Bar Gold	21/6/6

Bar gold ready, Rs. 21-3-3
Bar gold forward, Rs. 21-3-3
Bar gold 2nd. settlement, Rs. 21-3-9.
Bar silver ready, Rs. 72.
Bar silver 1st settlement Rs. 72.
Bar silver 2nd settlement Rs. 71-15

London, Dec. 4.

Bar gold ready s.84-11 1/2.
Silver ready d. 32.3
Silver forward d. 32.1

TONE OF SILVER—
London speculators bought. Closed with sellers at to-day's price. Not sufficient silver at yesterday's price, hence rise: but not overstrong at the price. America offered silver after the price had been fixed.

STOCKS, ETC.

London, Dec. 5.

Funding Loan 4 per cent. 1960-90 £86 3/8 unchanged.
Victory Bonds 4 per cent. £93 unchanged.
War Loan 5 per cent. 1929-47 £100 7/16 unchanged.
Conversion Loan £75 5/16 unchanged.
Indian Loan 5½ per cent. £102 3/4 unchanged
Indian Loan 7 per cent. £105 unchanged.
Consols 2½ per cent. £55 3/8 unchanged.
Rupee Paper 3½ per cent. £51 unchanged.
Indian Stock 3½ per cent. (Sterling Loan) 67 unchanged.
Govt. Securities 3 per cent. 58 unchanged.

GOLD.

Bombay, Dec. 5.

Ready:—21.3.
Vaida Magsar:—Opening 21.3. At 6 p.m. 21.3.
Vaida Posh:—Opening 21-3-9. At 6 p.m. 21 3.9.
Vaida Maha:—Opening 21-4.
Teji Mandi:—
Vaida Posh:—Opening 0.1.6.
Vaida Maha:—Opening 0-2.6.
Tone:—Market steady.

SILVER.

Bombay, Dec. 5.

Ready:—72.1.
Vaida Magsar:—Opening 72.1. Lowest 72/-. At 6 p.m. 72/-.
Vaida Posh:—Opening 71-15. Lowest 71.15. At 6 p.m. 71-15.
Vaida Maha:—Opening 71.14. Lowest 71.14. At 6 p.m. 71.14.
Teji Mandi:—
Vaida Posh:—Opening 0-12.0.
Vaida Maha:—Opening 1-2.
Tone:—Market quiet.

THE METAL MERCHANTS CO.

Issued Rates for Brass and Copper Daily Quotations.

BRASS.

Bombay, Dec. 5.

	Per md.	Rs. a. p.
Brass, English	3/4	57 8 0
Brass, English	1	57 8 0
Brass, English	1¼	58 0 0
Brass, English	1½	58 0 0
Brass, English	1¾	58 0 0
Brass, English	2	58 0 0
German Brass ¾ to 2.		57 8 0

COPPER.

Bombay, Dec. 5.

	Per md.	Rs. a. p.
Copper, German	¾	62 8 0
Copper, German	1	62 8 0
Copper, German	1¼	62 8 0
Copper, American	1½	62 10 0
Copper American	1¾	62 10 0
Copper, American	2	62 10 0
Japanese Copper Bars		62 0 0
Panchteka Joint		26 12 0
Copper, English Bars		61 8 0
Brass Bars		41 0 0
Pat Klai		74 0 0
Lead Country		26 8 0
Koger Brass, Metal ¾ to 1		56 0 0
" " 1¼ to 1½, 1¾ to 2		56 0 0
German Copper 1½ to 1¾ to 2		63 8 0
American Copper ¾ to 1, 1¼		62 10 0
English Copper ¾ to 2		62 8 0

M/TALS.

London, Dec. 5.

English best Selected Copper £63 3/4.
Standard Copper G. M. B. £59 3/4.
Copper Braziers £70.
Yellow Metal £69 3/4.
Hard Spelter £33.
Corrugated Sheets £16 5/8.

BOMBAY-CHINA YARN MARKETS.

Daily Quotations.

Bombay, Dec. 5.

	Per lb.	Rs. a. p.
Kilachand	No. 14½	0 11 3
Do.	No. 20 1/4	0 13 0
Currimbhai	No. 12 1/2	2 11 3
Elphinstone	No. 12 1/2	0 11 0
David	No. 10½	0 11 9
Shapurji	No. 10½	0 10 9
Trikamdas	No. 10½	0 11 0
Sattara	No. 12½	0 11 6
Shapurji	No. 6½	0 10 0
Light House	No. 6½	0 9 9
Japan	No. 40-1	1 4 3
Japan	No. 42-2	1 5 6
Japan	No. 20	0 14 0
Japan	No. 32	1 2 0

RUBBER.

London, Dec. 4.

The London Rubber Market this week fluctuated considerably, but the tendency, generally, was higher. The official announcement of a further release for the February quarter 1926, surprised and unsettled the market, but after easing near positions, prices later recovered somewhat. A feature of the market has been a steady demand for spot rubber, while considerable interest has been shown in forward positions. Good business has been transacted for 1927 and 1928 deliveries at 3s. 0d. and 2s. 6d. per pound respectively discounts for these positions are attracting buyers. Buying by America has not been large, but the continent has made good purchases.

Advices from Singapore of heavy recurring floods having damaged plantations, induced steady buying and encouraged speculative activity.

RUBBER.

London, Dec. 5.

Para Up River Fine, Spot 32 Jan.-Feb.
Tone:—Firm.
Plantation First Latex Crepe, Spot 54½ Dec. buyers.
Tone:—Firm on some bear covering with moderate business.
Ribbed Smoked Sheets 54½ paid buyers for December.

JAVA SUGAR.

London, Dec. 5.

Fine White Java C. and F. Calcutta 76/3 Jan.-Mar. sellers.
Fine White Java C. and F. Calcutta 15/1 Jul.-Sept. sellers.
Fine White Java C. and F. Bombay 15/2½ July-Sept. sellers.
Fine White Java C. and F. Karachi 15/3 1/4 Jul.-Sept. sellers.
Tone:—Firm and quiet.

FREIGHT OF COAL.

London, Dec. 5.

Cardiff to Bombay 18/-.

London, Dec. 5.

Linseed Bombay £21 1/2 D.-J. nominal.
Cottonseed Bombay yesterday's Afloa £7 5/6.
Exchange Paris 125.30.
Exchange Warsaw 39.00 sellers.
Exchange Prague 153.75.
Discount Bank Bills 3 m/st. 4 1/2.

BOOM IN RUBBER SHARE MARKET.

LONDON, Dec. 5.

Yesterday was one of the biggest days of boom in the Rubber Share Market hitherto, and prices rushed up dramatically. One feature was the way in which Glasgow and other northern centres bought shares unceasingly from the opening to long past the official close.—Reuter's Special.

GOVERNMENT SECURITIES.

Bombay, Dec. 5.

3½ per cent. Rupee Paper Rs. 68.11.
4 per cent. Conversion Loan due 1931-36 Rs. 86/8.
5 per cent. War Loan due 1929-47 Rs. 95/12.
5 per cent. Loan due 1935 Rs. 95/14.
5 per cent. Loan (Tax Free) due 1939 Rs. 99/13.
5 per cent. Loan (Tax Free) due 1945-55 Rs. 99/12.
5½ per cent. War Bonds (Tax Free) due 1928 Rs. 105/7.
6 per cent. Bonds (Tax Free) due 1926 Rs. 100/8.
6 per cent. Bonds (Tax Free) due 1927 Rs. 101/7.
6 per cent. Bonds (Tax Free) due 1930 Rs. 103/12.
6 per cent. Bonds (Tax Free) due 1931 Rs. 104-8.
6 per cent. Bonds (Tax Free) due 1932 Rs. 105/0.
6½ per cent. B'bay Devp. Loan (Tax Free) due 109.
4 per cent. Port Trust due 1974 Rs. 75
4 per cent. Municipal due 1974 Rs. 75
6 per cent. Bombay Municipal due 1954 Rs. 102/4.
4 per cent. Improvement Trust due 1974 Rs. 75.
6 per cent. Municipal due 1929-49 Rs. 100/8
Tone of Market:—Quiet but steady.

SHARES.

London, Dec. 5.

Hongkong Bank £12½.
Chartered Bank £20 3/4.
National Bank £46½.
P. & O. Bank £9.
Eastern Bank £6.

QUOTATIONS—LOCAL MILL CLOTHS.

(Issued by the Hindustani Native Merchants' Association).

Bombay, Dec. 6.

		Rs. a. p.
Khadi.		
Textile	Per lb.	1 1 0
Century	"	1 0 0
Jacob	"	1 0 0
E. D. Sassoon	"	1 0 0
Elphinstone	"	1 0 0
Bombay Cotton	"	0 14 6
Jamshed	"	0 14 6
Long Cloth (Full weight) 34/40 Inch.:—		
Standard	Per lb.	1 3 9
Century	"	1 3 6
Hindustan	"	1 4 6
Fazal (Mahal)	"	1 4 9
Phoenix	"	1 3 9
Pabaney (Phoolmala)	"	1 3 9
Manekji (Patangia)	"	1 3 0
Kaliamardan	"	1 3 9
Daud Sahib	"	1 3 0
Long Cloth (Light weight) No. 5203/5303.		
Rachael Mill	Per lb.	1 4 0
Hindustan	"	1 4 0
David Mill	"	1 3 9
Apollo	"	1 3 9
E. D. Sassoon	"	1 2 6
Long Cloth X Quality:—		
Kohinoor Mill	"	1 3 6
Swan Finlay	"	1 3 6
Gold Mohur	"	1 2 3
Long Cloth Satin Calendar 34-42 inch.		
Textile (Hand)	Per lb.	1 3 0
Spring (Merchant)	"	1 3 0
Century (Bugle)	"	1 2 6
Apollo (Pyala)	"	1 2 0
Tata Mill (Darji)	"	1 2 6
Sakuntala	"	1 2 6
Sundari Braud	"	1 2 3
Dhooties 7, 8 9 Yards.		
Spring (balance)	Per lb.	1 6 0
Jacob E. D.	"	1 3 0
Century	"	1 5 6
Dhooties 10 Yards.		
Spring (Balance)	"	1 5 0
Century	"	1 4 6
Jacob E. D.	"	1 2 0
1886 Tata	"	3 11 0
Check Grey Drill x lb. 5		
Bombay Cotton	Per Piece	5 8 0
Jamshed	"	5 8 0
Century	"	5 10 0
Pearl Pabaney £5	"	5 12 0
Hindustan No. 903	"	5 12 0
Bleached Check:—		
Kasturchand Mill	"	6 10 0
Bombay United	"	6 4 0
Black Check.		
880 Sholapur	"	13 12 0
Textile Mill £2½	"	5 6 0
Gabrun No. 5124:—		
E. D. Rachael	"	10 2 0
Hindustan	"	
Salita:—		
Century	Per lb.	1 3 6
Textile	"	1 3 6
Spring (Merchant)	"	1 3 6
Striped Sadis Yards 12		
777 Kohinoor Per Piece	"	3 0 0
777 Crescent	"	3 15 0
Dukdi Yards 12-13-14—		
Kanta	Per lb.	1 7 0
Great	"	1 6 0
Phoenix	"	1 6 0
Kohinoor	"	1 6 0
Chadar Kori Calender.—		
Hindustan	Per Piece	1 2 6
David	"	1 3 0

YARN MARKET.

BOMBAY, Dec. 4.

Our market has ruled very nervous especially during the later part of the week on account of the termination of the labours strike as a result of the repeal of the Excise Duty. As soon as this news spread out the market became unsettled and the dealers have been nervous to find out buyers to dispose off their stocks at the best market rates, in as much as they are afraid that as soon as the mills are in a position to deliver further yarns prices will go down to the extent of an anna per lb. in the continued absence of demand. It is argued that when the mills did not work demand did not show much improvement and hence it was futile to expect any improvement in demand now when the mills have reopened. The prices will therefore have to materially go down before any satisfactory offtake takes place, and for this reason the dealers have been awaiting the development and are not prepared to buy any yarns during the course of adjustment of prices. Upcountry demand has been again very slack and inquiries have been on a small scale.

English Yarns.—Prices have been reported to have gone down to a certain extent but not yet to suit the Indian buyers. Inquiries have broadened however and several offers have been on cables though actual business resulting has been very small.

Japanese yarns.—Prices have kept steady alround and much interest has been taken in all sorts of Mercerised yarns which have shown further improvement since last week. Purchases for the whole of February shipment productions in Mercerised yarns have been made by several dealers and the mills have been quoting somewhat higher rates. In cotton yarns the position is slightly easy and although the rates have not altered the feeling is slightly bearish. About 3 to 4 hundred bales have been sold in 40s. and 2/42s. Sampin have declined further but Exchange has gone up by 2 points.

Indian Yarns.—The Labour strike is now over and in view of the mills having reopened the market has been nervous. It is evident that it will take about a month for normal production by the mills but the feeling of nervousness is yet found amongst the dealers and even the upcountry inquiries and orders have been much restricted Offtake is considerably reduced and prices have been going down almost every day. China has been very quiet and Rangoon has been buying very sparingly.

The general tone is distinctly bearish and the buying is much restricted. It seems however that the prices cannot decline materially unless raw material shows a sharp decline.

SHIPPING.

ARRIVALS.

Dec. 5.

Nizam, Smith, Calcutta.
Varsova, Watson, Busreh.
City of Nagpur, Rae, Karachi.
Vita, Grant, Karachi.
Barala, Fisher, Busreh.

DEPARTURES.

Dec. 6.

Castalia, Alder, Liverpool.
Jalajyoti, Keene, Calcutta.
City of Lincoln, Rhind, Rangoon.
Pasha, Oakeshott, Java
Badarpur, Younger, Rangoon.
Sicilia, Sparks, Shanghai.
Nile, Milde, Calcutta.
Tapti, Brown, Calcutta.

LOADNIG.

Dec. 5.

Steamer Jalapalaka for Tuticorin.
Steamer Falkenfels for Hamburg.

VESSELS IN THE BOMBAY DOCKS.

(SATURDAY, December 5.)

ALEXANDRA DOCK.

2 China, 4173, Aden, 12/12, M M and Co.
2 Ranpura (s) 9268 tons, London, 5/12, M. M. and Co.
3 Castalia (s) 4171, L'pool, 5/12, Grahams.
5 Karapara 3722 Durban 9/12 M. M. & Co.
7 Falkenfels, 3852, N.F., 16.12, L Edwards.
9 City of Calcutta 4899, Karachi 5/12, K. W and Co.
10 Genova 4201 Genoa 15/12 L. Niestine.
12 Ct Lincoln, 3784 Rangoon 4/12 J F & Co.
17 Wolbandel (s) 2991 tons, Antwerp, 5/12 Graham Trading Co Ld

VICTORIA DOCK.

1 Ahmedi 1331, Busreh, N F, S Hussein and Co.
2 Lahore, 3143, Singapore, 10/12, M M and Co.
5 Sumatra Maru (s) 4272, Kobe, 9/12, O S Kaisha.
8 Pasha 3196 Rangoon 6/12 T. M. & Co.
10 & 11 Jalajyoti (s) 2698, N.F., N.F., S S N. Co Ltd.

PRINCE'S DOCK.

B. Surada, 3382 tons N.F. N.F. M. M. & Co.
C & R Cl. Mackinnon 3049 M. Coast 8/12 J.F. and Co.
D & E Jaladuta, 2593, N F, N F, S S N Co. Ltd.
K Jalapalaka (s) 2630 tons N.F. N.F. S S N Co.
L/M Devanha (s) 4758 tons N.F. N.F. M M and Co.

DELHI NEWS.

DELHI, Dec. 4.

Some provinces have sent in names for presidentship of the All-India Hindu Mahasabha to be held here. So far the names of Bhai Parmanand, Swamy Govindanand and Lala Jairamds Daulatram have been put up while some more nominations from other provinces are still due.

Some confusion prevails in the ranks of Congressmen in Delhi with regard to elections to the All India Congress Committee by the District Committee. Several meetings of protest and counter-protest have been held and it is alleged that all four annas members were not given a chance to select their representatives to the All India Congress Committee.

A meeting of the Damascus Relief Committee will be held at Hakim Ajmal Khan's House on Dec. 8th when office bearers will be elected and a scheme for raising subscriptions will be drawn up.—A. P.

JOURNALISM IN INDIA.

THE DOMINANCE OF POLITICS

DANGER OF COMMERCIALISM & COMMUNALISM.

On Saturday evening Mr. A. S. Rajam delivered a lecture on "The Profession of Journalism in India" at the Bombay Students' Brotherhood, Mr. S. A. Brelvi presiding.

In the course of his preliminary remarks Mr. Brelvi said that all that was said written about the profession of journalism being naturally of absorbing interest to him, he was so eager to hear Mr. Rajam that he would resist the temptation of following the practice of many a chairman of public meeting—a practice which he considered to be unfair to the speaker of the day—of anticipating much of the latter's lecture by a long speech of his own.

Mr. Rajam said:—"If the University of Bombay has even a remote intention of opening a school or faculty of journalism I sincerely hope the scheme will not materialise. University training may have its value, it will certainly impart to the candidates a high standard of professional ethics, but the newspapers in India are too few and too poor to be able to absorb even the graduates of a single year. The profession of journalism is one which does not exist in India. In the sense of a specialised profession like medicine, or law, journalism does not exist in the country. We have newspapers and periodicals, some of long standing and with a history of useful career but they have not been able to build up profession in any scientic sense of the term.

The difficulty has been that most of the papers in India are started, owned, controlled or edited by politicians who find the press immensely useful for party propaganda. These men might have been able lawyers or educationists or doctors before, but they have not had any special training for the profession of journalism. To this circumstance, we owe a good deal of the weakness of our journalism to-day its defects and the absence of an organised profession. To this we also owe the dominance of politics in our newspapers.

"HIRED MOURNERS."

To the indifferent recognition given to the numerous interests which constitute no less than politics the life of the nation we owe the all too serious and lugubrious character of our journalism and the destruction of humour. One might almost imagine our journalists were the hired mourners of our national life. Their writings certainly form given chapters in the misauthority of the race. When editors are public men and take part in public affairs and take sides in party polemics, the sanctity and mystery of editorial opinion as well as the reputation of a newspapers for independence vanish. Indian journalism has, in this respect been a great sufferer.

The politician-controlled press has set up the sentimental nonsense that a professional journalist should write nothing which is in variance with his own views. Professional propriety does not revolt against uniting for views one does not hold any more than it does against a lawyer taking up the case of a thief, a perjurer or a homicide. To call it intellectual or literary prostitution is prostitution of language.

CONTRIBUTION OF MODERATES.

Indian journalism has, nevertheless, good deal to be proud of and its opportunities now and for the future are magnificent. It is remarkable the Moderates have produced the best journalists, but their work is hampered by too much of the apologetic spirit. The extremist press, on the other hand, is freer in its opinions, but it depends more or invective and rhetoric than on knowledge and study, for effect.

With the failure to establish a profession has come the failure to establish a business. The Indian Press is hampered a good deal for want of advertisements. That foreign firms which derive their fortunes in and drain them out of India and that Government which should be above petty prejudices should distribute their advertisement patronage according to political bias and not on business principles, is no compliment to their intelligence or their sportsmanship.

INADEQUATELY PAID PROFESSION.

Partly because we have not made a success of the commercial side of journalism, journalists are inadequately and ignobly paid in India. Who cares to be a journalist unless one is obsessed with the sense of a mission or destiny?

But will those in the profession such as it is, should even as they speak for justice to others, do something, by way of justice to themselves? By organising themselves, they might raise the standards of their work and build up a profession in the country such as can attract some of the talent and the promise of the land. By organisation, they might also be able to keep the wolf from their door and make their careers yield something more than the bare, perhaps barren satisfaction, of fulfilling a mission.

POLITICS AND JOURNALISM.

In his closing remarks Mr. Brelvi thanked Mr. Rajam for the interesting and thoughtful lecture he had delivered. Mr. Rajam had framed a telling indictment of Indian journalism as dominated by ethe politician. He endorsed Mr. Rajam's indictment but only to a small extent, because he felt that Mr. Rajam had not taken sufficient account of the fact that they were living under foreign rule. A subject nation, as Bernard Shaw had said, was like a diseased person obsessed by his disease. A diseased person could not think of anything except his disease until he was cured so also a subject nation could not think of anything except its slavery until it was free. Politics was, therefore, the obsession of a subject nation and as the Press was a reflection of national life it was inevitable that the politician who dominated that life should also dominate the Press.

AN UNORGANISED PROFESSION.

Though it might sound a paradox it was true that the most important thing about the profession of journalism in India was that the profession, in the sense in which it was understood in the West did not exist. There was in India no school of journalism which sent out men equipped for the profession and, what was more important, the journalists were not yet organised into a trade union as members of some other professions were. They had the Journalists' Association of India and there were other similar institutions in some parts of the country. But their work had just begun. The lack of organisation naturally reacted on the emoluments of journalists which were solely determined by their employers. He did not refer to the Anglo-Indian Press which employed only English journalists, especially in the higher grades, and those journalists belonging as they did to professional organisations in England, were able to make favourable terms as regards salary and conditions of work. The lack of facilities for training in India was, however not a very great drawback. For, a good journalist was born not made and for an average journalist, assuming he had a sound general education, the best school of journalism was journalism itself, that is, the newspaper office. Nor did the lack of professional organisations affect the efficiency of journalists in India For fortunately there was one feature which cistinguished Indian journalism from others and it was this that it was still more a mission than a business. That was at once its strength and its weakness—strength from the point of view of public utility and weakness from the point of view of its own finances. In fact, the generalisation might be hazarded that the more serviceable a newspaper (and he was speaking only of Nationalist papers) was to the public, the greater were its own financial difficulties. The men who produced such papers bade up in missionary zeal and patriotic fervour what they lacked in previous training and professional organisation. The large majority of journalists in India considered their work as a mission of public service and they were generally most willing and devoted workers and there were few callings in which young men cheerfully accepted such physical discomforts for the love of their work as in journalism. There was now a spirit of service abroad in India and many young men had begun to realise that journalism offered the largest and most varied scope for the service of the country with the result that to-day some of the best products of Indian universities had been or were eager to be drawn into journalism and whatever else might be said of Indian journalism it was not fortunately true to say that many of those who joined it were those who found no other employment or were not capable of doing better work. On the contrary the supply of the most promising material was much larger than the demand. Among the most interesting yet saddening duties that he had to perform was to interview highly qualified young men aspiring, to be journalists. More often than not it was his painful duty to damp their ardour by destroying their illusions about the rewards of journalism reckoned in money. For there were very few Nationalist papers which paid a living wage or adequate remuneration for the work the journalists did. There was further no security of employment, no provision against sickness and old age and no pensions, not to speak of satisfactory rules about hours of work and leave. To remedy that state of things combination among the journalists was essential. For only an organised profession could secure a decent minimum of wage, provision against sickness and old age, pensions and satisfactory conditions of work.

DISABILITIES OF INDIAN JOURNALS.

The present state of thing was largely due to the fact that Indian employers, whether in newspaper business or elsewhere, had not yet begun adaquately to realise that contented and well-paid employees whether they worked by hand or by brain constituted the secret of the success of every enterprise. In fairness to those who controlled the finances of nationalist newspapers it had, however, to be admitted that they laboured under special disabilities which did not face other Indian employers. A nationalist newspaper could not truly serve the public without almost daily coming into conflict with official and capitalist vested interests which possessed the power of patronage without which no newspaper could flourish. He referred to the patronage of advertisements. Without advertisements no modern daily newspaper could live for a single day. As a rule the larger the circulation of a paper the greater was its power to command advertisements. If circulation alone were the cause of a newspaper's prosperity, nationalist newspaper would be the most flourishing papers, because advocating as they did popular causes, the circle of their readers was very large. But no newspaper lived by circulation alone. In fact, the income derived from circulation would not cover half the expense of producing a big newspaper. Circulation drew advertisements and it was the revenue from advertisements that turned the deficit into a surplus. But even the power of circulation to command advertisements was limited. Advertisers tended to demand their price. They would not extend their patronage to newspapers which did not determine their editorial policy or manipulate their news in accordance with their interests. Mr. Rajam had referred to the attitude adopted by the Government of Madras towards Non-co-operating papers in the matter of advertisements. He would give them an illustration which would bring home to them the immense financial handicap of nationalists newspapers. In India the Government who controlled great commercial enterprises such as Railways, Post and Telegraphs, Forests, Irrigation works, to mention only a few instances, had the biggest advertisement patronage and the main secret of the financial success of Anglo-Indian papers was that they got the cream of this patronage.

A CONFIDENTIAL CIRCULAR.

He had seen a confidential circular issued by the Government of Bombay to heads of all departments. The circular gave a list of newspapers to which no official advertisements should be given unless it was to the advantage of the department concerned to advertise in those papers. He need hardly tell them what the names in the list were those of Nationalist newspapers and that "The Chronicle" headed the list. The example of Government was followed by loyalist advertisers and capitalistic concerns, especially if the newspaper was in the habit of espousing the cause of Labour or subjecting to close and searching examination the balance-sheets and affairs of joint stock companies or ventilating the grievances of their employees. The Nationalist newspapers thus laboured under a two-fold financial handicap. They did not get the revenue from advertisements which was justified by their circulation and their circulation being naturally very large their expenditure outstripped their income. He had dwelt on this two-fold handicap of Nationalist newspapers because not only did it prevent them from attaining that technical perfection which their readers and those who produced them desired, but it also reacted on the economic status of the newspaper staff. The remedy lay with the public to do all they could to give financial support in the shape of advertisement or otherwise to Nationalist newspapers so that they might be able to maintain their tradition of independence and to resist the temptation of "commercialising" themselves, a temptation which growing competition made more and more irresistible day by day. The public had to see that the control of such papers did not pass into the hands of men who considered newspapers primarily and mainly as money making machines.

DANGERS OF COMMERCIALISM.

For once newspapers were regarded as such their proprietors did not think of their circulation except in terms of advertisement and there was a growing tendency on their part to judge the work of the journalists by purely commercial standards. The advertisers' wishes must be pandered to, which meant not merely that editorial "puffs" had to be given for the wares of advertisers but also that all independent criticism of the affairs of companies which gave large advertisements had to cease. Again as advertisemnts followed circulation, the latter had to be made to increas by constant resort to sensations and "stunts" by pandering to the morbid curiosity of the reading public regarding murders, divorces, domestic tragedies and society scandals. Thus when a newspaper was "commercialised" not only did it cease to be an independent organ of public opinion but it also tended to demoralise and corrupt public life. The greatest sufferer, when this happened, was the journalist. Because however great his abilities, however, valuable his experience, they were of no account when his views conflicted with the interests of profit-hunting proprietors themselves at the mercy of advertisers. The greatest assets of a journalist were the integrity of his character and the independence and steadiness of his judgement. It was only when a newspaper was so conducted as to give fullest scope for the play of these assets that it could truly serve public interest. But when a newspaper was regarded as a money-making machine, the journalist found that, if he desired security of employment and preferment, he must be prepared to discard those assets and put his conscience into his pocket whenever it suited the convenience of his employers or give up his job. When such choice was given, as it was not seldom given in Western countries, they might rest assured that journalism would cease to attract men with vision and character and become a public danger. In India they had not yet reached that stage though there were already signs that they were tending towards it. It was necessary, therefore, that leaders of public opinion should be forwarned against the danger, because to be forwarned was to be forearmed.

COMMUNAL PAPERS.

That was, however, not the only danger that they had to face. Communal journalism was no less a menace to the journalist and the public than commercial journalism. The canker of communalism which was eating into the vitals of their body politic had penetrated even journalism. It was urged that communal papers were necessary to safeguard communal interests, but in practice such papers, with rare exceptions degenerated into disseminators of hatred and bitterness between communities. They had done enough mischief to their national life by having sectarian political organisations and educational and social institutions through which the poison of communalism was being subtly though without deliberate intention injected into the minds of the people, especially the youth of the country. Let them jealously and zealously guard against the Press being utilised in the interest of communalism. For immensely powerful as was the Press as an instrument for influencing the minds and swaying the actions of the people, its potency for doing good was matched only by its potency for doing harm according to the purpose for which it was used and if they examined the history of the last few years they would find that the present tension between Hindus and Muslims was largely, if not mainly, the creation of communal journalism. It was one of his duties to glance through many vernacular papers and nothing saddened him more than the contemplation of the mischief that was being wrought from day to day by a considerable section of this Press and the slow but sure manner in which the foundations of their national progress were being sapped and the great work of nation-builders undone by their campaign the object of which was nothing else than fanning the flame of inter-communal passions. There were of course, honourable exceptions. The temptation to found a communal paper of that type were many. It paid to conduct it. Either there were organisations ready to finance or subsidise it or there were a number of communal bigots to patronize it. But it was impossible to exaggerate the immensity of the peril to our national cause by the existence the communal press, specially when they remembered that the future of journalism lay in the vernacular press. He pleaded with them with all the earnestness that he could command to exert all their influence to eradicate from their country the pest of communalism in journalism. They were charged with the carrying out of a great enterprise—the enterprise of winning freedom They could not win freedom without the help of the people. The people themselves were sound. They wanted leadership—leadership not of politicians and writers who perpetuated their littleness and unworthiness but of those who enabled them to rise above them and work for the country's good and greatness—by emphasising not their respective communal rights but their common national duties.

With a vote of thanks to the lecturer and the president, the meeting terminated.

MULLAJI SAHEB'S CASE.

JUDGE'S ORDER.

Re: Ismailji Abdulali Petitioner.

Versus.

Sirdar Syedna Taher Saifudin, Respondent in the matter of restoration by the Respondent of three minor daughters of the Petitioner.

The following is the text of the Order made on the 3rd instant in connexion with the above case by Sir Lalubhai Shah:—

"An application was made to His Lordship the Hon. Sir Lalubhai Shah by Sir Chimanlal instructed by Messrs. Dabholker and Jeshtaram, attorneys for the Petitioner, this afternoon, for an Order and an interim Injunction against Mahomedali Allabux (who was directed by His Lordship on the 30th November, 1925 to be served with the Rule and who was further directed to be treated also as a party to the application as regards the minors Amina and Hussena) from parting with the custody and control of the said two minors Amina and Hussena, and His Lordship was pleased to make the Order as applied for by Counsel for the Petitioner."

MAJDR GRAHAM POLE'S SPEECH.

TO THE EDITOR OF "THE CHRONICLE."

Sir,—Since my arrival in Bombay my attention has been drawn to your remarks on my speech as President of the S. I. R. Labour Conference at Tanjore. You are right in supposing that the Associated Press brief report is both inadequate and misleading.

I said—not at that Labour Conference but at a public meeting that followed it at Tanjore—that in travelling about India two years ago I heard a good deal about Swaraj but, as I said in the public meeting I addressed in Bombay at the end of January 1924, I had not then met any two Indians who were agreed exactly as to what they wanted under the term Swaraj. There were various questions about the army in India, the Hindu-Moslem problem and other matters I then instanced as points which Indians must get down to in detail and on which they must make up their minds if not with unanimity at least with a large measure of general consent. I pointed out that since then one solution of the problem of Swaraj had been put forward in the Commonwealth of India Bill. If Indians do not approve of that Bill, they ought to say precisely with what points they disagree or produce another Bill with a greater measure of general approval in India. What I objected to was Indian politicians coming to England without any authority from their party in India, speaking against this Bill in general terms, and merely confusing the minds of electors in England without giving them any real idea of what they themselves or their party wanted instead of the Bill.

Another thing I spoke of even more strongly, which does not appear in the report sent you, was the bad effect caused among Labour friends, in England by these same Indians linking up and identifying themselves more with Communists than with the Labour Party. That certainly cannot be of help to the Swaraj Party nor to the acceleration of the winning of full Dominion status for India.—Yours, etc.,

D. GRAHAM POLE.

Bombay, Dec. 5.

OFFICIAL AND PERSONAL.

Calcutta.—His Excellency the Viceroy granted an interview to the Raja of Suket, on Friday.

Delhi.—Mr. R. R. Maconachie, I.C.S., will officiate as Deputy Secretary to the Government of India on the Foreign and Political Department during the absence of Major Parsons who after recovery proceeds on six months' leave.—A. P.

Calcutta.—The Governor of Madras accompanied by Viscountess Goschen and party arrived here on Friday morning by a special train.—A. P.

MR. K. NORTH ARRIVES.

NEW DELHI SPECIALIST.

ADMIRATION FOR INDIAN ARTS.

Mr. Kennedy North, the decorator and designer, arrived last week for his work at New Delhi. Interviewed yesterday by a representative of the "Chronicle", he expressed his appreciation of the efforts that are being made for the reinstatement of the indigenous and traditional feeling in colour and design in the various art-crafts for which this country has been famous. Mr. North's alert and sensitive perceptions have given him, it seemed, enough material for dissatisfaction. The feeling was further heightened when he saw the wares which attracted the clientele in the bazaars. He was, he said, disgusted with the hopeless ugliness of the toys and similar objects which appeared to glut the shops and the stores. From toys to architecture might be, he added, a far cry, but those who knew the wide-ranged significance of Art knew the significance of the influences which began with the toys and reached up to architecture. And, the architecture which he could see around him in Bombay did not impress him as anything better than an unenviable recollection of some of the worst aspects of the architectural medley along and around Regent Street. He had, he observed, the greatest admiration for Indian fabrics and their rich ancient designs. He had been, he said, giving special attention and thought to them for a number of years. He was conscious of the wonderful Indian feeling for colour. He was determined to use for the work at Delhi only and purely Indian material, and the traditional designs and colour. It will have, he was sure, an important effect on the incipient revival in the art-crafts. He deplored the introduction of Western notions in colour, design and manufacture of the saris and of the garments as well as of the innumerable home-crafts. The priceless indigenous artistic gifts were, he felt, being wasted by such perversion. "I am and shall remain", he said, "a champion of Indian Art, whatever happens." That was his farewell. Mr. North is leaving Bombay for Delhi on Tuesday. He would, when he reached there, be in a better position, he thought, to say something more definite about his work.

"FUTURE OF INDIAN ART."

TO THE EDITOR OF "THE CHRONICLE."

Sir,—May I once again crave the courtesy of your columns to give a brief reply to Mr. Rahamin's last letter?

I wonder why Mr. Rahamin should persist in calling this Exhibition a "Symbol of National Art", and criticising or rather condemning it on that ground, when not even the Youth Week Committee have made such a claim for the Exhibition. It is simply and solely an exhibition where products of youthful artists are on view; and in getting it togethier the organisers merely aimed at showing what Indian youth is capable of in the domain of Art.

Mr. Rahamin next charges Capt. Solomon with misleading the public. I cannot find any statement in Mr. Solomon's speech to justify this accusation, and it is a surprise to me how such a clear pronouncement could have been so thoroughly misunderstood.

I am thankful to Mr. Rahamin for his solicitude on my behalf for my having "become a prey to misguidance"; but I can assure him that I, too, am not utterly ignorant of the requirements of Art and Beauty. Besides, even assuming with Mr. Rahamin that Art is *not* "nature to advantage dressed", is it necessarily a crime against the canons of Art that its youthful votaries, at any rate, should be taught the doctrine of tolerance, which only means a catholic homage to Art in all its forms?

For the rest, it is not for me, but for the public to judge as to how far Mr. Rahamin is justified in using such expressions as that "Every individual is at liberty to get up as many shows as they (?) like and *amuse* themselves" (?); or that "I have not criticised the Exhibition as this does not demand *such attention*." I only wonder how Mr. Rahamin can reconcile these expressions of lofty disdain with his professions of sympathy for Indian Art and artists.

This is the last I mean to trouble you with on the subject.—Yours, etc.,

GULESTAN J. BAHADURJI,
(President, Youth Week Committee.)

[This correspondence must now cease.—Editor, "B. C."]

NEW JOCKEY FOR BOMBAY.

Dan Moran, the well-known Irish Jockey, who has been riding in Australia for years has just arrived in Bombay, well in time, for the opening meeting. He is open to engagement and can go to scale at about 7st. 5lbs. Moran has ridden in all the principal racing centres of the world and is a vigorous and experienced horseman. We expect to see him riding plenty of winners within the next few weeks.

OFFICIAL SCORE-CARDS.

Gogate Brothers are authorised and specially requested by the Bombay Gymkhana to publish their Official Score-card for the final match, which comes off to-day in the Quandrangular Cricket Tournament. The sale proceeds of this Card are to be given to His Excellency's Hospital Fund.

BOMBAY CITY AND SUBURBS.

ENGAGEMENTS.

TO-DAY.

Hindu Mahasabha, French Bridge, 5 p.m.

Public lecture at 6-15 p.m. at the Marwari Vidyalaya Hall: Major David Graham Pole and Mr. B. Shiv Rao to speak on "Indian propaganda in England." 6-15 p.m.

Municipal Corperation, 3-40 p.m.

TUESDAY, Dec. 8.

Bombay National School anniversary, at 6-9 p.m.; Bhangwadi Theatre, Kalbadevi Road, Mahatma Gandhi to preside.

WEDNESDAY, Dec. 9.

Public Meeting of the citizens of Bombay convened by the Sheriff re. Hospital Accommodation in the city, H. E. the Governor presiding, 5-30 p.m.

MUNICIPAL ELECTION.

Mr. A. N. Surve, M.L.C., is a candidate for the ensuing election to the Municipal Corporation from Mandvi (B) Ward.

BAND AT SIR P. M. MEHTA GARDEN.

The Band of 1st Bn. G. I. P. Rly. Regt. A. F. I. will play the following programme of music at the Sir P. M. Mehta Garden to-day (Monday), at 5-30 p.m. (S. T.).

UNVEILING PORTRAIT OF DESHBANDHU.

The unveiling ceremony of the oil-painting portrait of Sjt. C. R. Das will be performed to-day (Monday), at 8 a.m. (S. T.) in the Tilak Mandir of the Lokamanya Seva Sangha, Vile Parle. Lala Lajapatrai will preside.

INDIAN PROPAGANDA IN ENGLAND.

Under the auspices of the National Home Rule League, Bombay, a public meeting will be held to-day (Monday), at the Marwari Vidyalaya Hall, at 6-15 p.m. when Major David Graham Pole and Mr. B. Shiv Rao will speak on "Indian Propaganda in England.

TO-DAY'S RADIO.

A programme of Instrumental Music, arranged by Mr. R. D. Clarke, will be broadcast by the Bombay Presidency Radio Club to-day (Monday), when Mr. Adi. K. Sett, will read the following parables before the programme at 6-45 p.m. Call Sign 2 F. V. Wave-length 387 Metres. No. 1, the Architect; No. 2, the Astestic; No. 3, the Miser and No. 4, the Rich and the Poor Man.

WEDNESDAY'S PUBLIC MEETING

The meeting of the inhabitants of Bombay convened by the Sheriff of Bombay at the Town Hall on Wednesday (9th instant) will be held at 5-30 p.m. and not at 5 p.m. as previously notified.

PHYSICAL FEATS.

A demonstration of physical feats by members of the Shri Samarth Vyayam Mandir will take place at the Maha Sabha pandal to-morrow (Tuesday) at 8 p.m., when Lala Lajpat Rai will be present. The demonstration will include *lathi* playing, *tadigadka* and other Indian methods of physical culture display.

PATHE CINEMA.

Glen Tryon who is keeping the audience at the Pathe Cinema in a constant state of laughter this week with his spirited portrayal of "The White Sheep" has leaped into the front rank of screen comedians. This picture is only his second feature production, but so successful was his introduction to the public, that his discoverer received numerous requests to star him in other feature comedies.

Hal Roach who wrote and directed this novelty production, has, it seems, combined all the known elements of amusement in the picture. It is a merry mixture of thrilling melodrama and hilarious farce with a liberal sprinkling of romance provided by Glen Tryon as Toby the White Sheep and Blanche Mehaffay as the pretty city girl who comes to Toby's home town and immediately becomes the centre of rivalry between the three humorous but amorous members of the family.

SHAMBHAJI AT CINEMA MAJESTIC.

The film of Chhatrapati Shambhaji which is being shown at the Cinema Majestic relates to an incident of great historical interest in Maharashtra. Taking advantage of the death of Shivaji and quarrels in the royal family, Aurangzeb planned a mighty expedition and marched against the South Kalusha, a faithless and wily minister of Shambaji was bought over by the Emperor to kill Shambhaji and his son. It is the noble queen and devoted Mahratta soldiers that foil the wicked plans of Kalulsha who ultimately succeeds in betraying Shambhaji into the custody of the Moghuls. Shambhaji was murdered in Tulapur. The film combines woman's devotion, servant's faithfulness, steadfastness and many noblest qualities of human heart. Photography is a distinct improvement on what is being generally noticed elsewhere.

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The Bombay Chronicle.

MONDAY, DECEMBER 7, 1925.

COUNSEL OF DESPAIR.

In his speech, welcoming the delegates to the First Session of the Bombay Provincial Hindu Mahasabha, Mr M. R. Jayakar said: "Partly owing to the apple of discord thrown into our midst by the Montagu-Chelmsford Reforms and partly owing to the speedy process of the awakening which the Gandhian movement created amongst the masses, we are at present passing through a very acute stage of race consciousness, of communal awakening. It is a necessary stage in our political growth, and so far as it is kept within proper bounds and is in the hands of men who have a national outlook, I have no apprehensions with regard to its effects." It would have been a cruel irony if the Gandhian movement, the object and aim of which has been to foster a spirit of co-operation among all communities so as to secure the maximum national effort for freedom, had led to the present tension between Hindus and Muslims and to the fissiparous tendencies in our national life. It is rather the disloyalty to that movement or the failure of the people to prosecute it with vigour and consistency which is the cause of the resurgence of communalism in the country. Mr. Jayakar was, however, right when he traced "the present acute stage of race-consciousness of communal awakening" to the apple of discord thrown into our midst by the Montagu-Chelmsford Reforms. Mr. Jayakar regards it as a necessary stage in our political growth, but the qualification that he makes that it should be kept within proper bounds and in the hands of men who have a national outlook, shows that the results to which it may lead will not necessarily be beneficial to the political progress of the country. A movement which derives its source from the weakening of another nation-wide movement, which inspired the sacrifice and devotion of all communities in a manner without precedent in the history of India, cannot, we frankly confess, fail to rouse lively apprehensions about the immediate future. The Muslim League may not be anti-Hindu, the Hindu Mahasabha may not be anti-Muslim. But primarily and essentially they are communal and, in so far as they deal with political questions, their outlook is inspired by mutual fear or mistrust and communal effort thus inspired is not, humanly speaking, likely to promote that national solidarity without which we are all agreed, national freedom is impossible. Lala Lajpat Rai laid his finger on the root of the trouble when, in his Presidential Address to the Mahasabha, he traced it to communal representation. The mischief of this pernicious system has not been more eloquently described than by him: "So far as religious freedom is concerned, one can appreciate the fear but it may be safeguarded by the constitution. But so far as secular interests are considered, why should any one claim any such rights as a Muslim or as a Hindu if the idea be to evolve a common nationhood? The whole idea of the existence of such separate interests is a negation of Nationhood and it must be frankly confessed that those who desire a perpetuation of religious-communal distinctions in the secular line must be considered to be opposed to Nationalism. We wholly agree. It is a national tragedy that the leaders of Indian Muslims betray a lamentable lack of faith in their Hindu fellow-countrymen by insisting on the perpetuation of communal representation. Realising as he does the danger of communalism to nationalism, it is difficult to accept the soundness of Lalaji's position that communal representation "is a principle of such kind that if you concede it in favour of one community you cannot deny it in the case of others" and that "insistence on communal distinctions by one community followed by Government recognition of its separate political existence as a necessary element of political life, reacts on the peoples of other faiths and leaves them no alternative but to organise themselves communally, if they do not desire to be eventually merged in the former." Surely, if the communal spirit is inconsistent with Nationalism when fostered by one community, it cannot cease to be so if it is fostered by another community. Two wrongs have never made one right. Because the Muslims have adopted an attitude inconsistent with national solidarity by insisting on communal representation, it is neither desirable nor expedient that the Hindus should follow the bad example and make the existing confusion of our national life worse confounded.

A false diagnosis of the present situation leading to a false remedy has entangled us in a vicious circle. The Muslim League leads to Hindu Sangathan, the latter leads to Tanzeem, but it seems to be nobody's concern to realise that what the country needs is a Tanzeem or a Sangathan movement jointly carried on by Muslims and Hindus. For each the faith of his forefathers is the best—let each live up to his creed and he will not be false to the other. Except in the religious sphere, in all others, educational, social, economic and political, the interests of both Hindus and Muslims are identical. Is it not possible as it is desirable that these common interests should be served by common national organisations? If, as Lalaji rightly points out, "the acceptance of communal representation is entirely due to the desire of the foreign rulers to perpetuate our differences and thus make impossible the evolution of a common nationality," will not the Hindus be playing into the hands of the foreign rulers by accepting his advice to organise themselves communally for political purposes? Assuming that such communal organisation of the Hindu community is merely a measure of self-defence to protect its political interests, is there any guarantee that it will not degenerate into an instrument of communal war? If the history of the Muslim communal organizations is any guide, the lesson is clear that in any such organizations the communal zealots and extremists who make an understanding difficult tend gradually to dominate. Has this history no lesson for the Hindus? At present the Hindu Mahasabha, guided as it is by true and tried Nationalists like Lala Lajpat Rai, Pandit Madan Mohan Malaviya and Mr. Jayakar, may be able to steer clear of the course that leads on to communal war; but is the dominance of these leaders in the counsels of the Sabha likely to be permanent and is there any security that the communal zealots will not sway its policy as in the Muslim League? Mr. Jayakar in his speech said:

"Men like Lala Lajpat Rai, our esteemed President, and Pandit Madan Mohan Malaviya are too true nationalists to forget their real mission in connexion with the Hindu Sabha, and so far as my connexion with this body in Bombay is concerned I will always be my humble endeavour to prevent the Sabha from assuming a hostile attitude towards any other community. We shall not provoke it so far as we can, but if the process of our consolidation by itself provokes hostility by reason of suspicion, jealousy and distrust its growth is inevitable. We shall deplore it and try our best to remove the misconception, but if, notwithstanding our efforts, the misconception grows and breeds animosities, I will say, in all frankness that we will not be afraid of them but will trust to time to remove the misconception and establish confidence in their stead."

Mr. Jayakar is rightly alive to "the dangers to which their activities are so naturally liable." But he will trust to time to repair the mischief that may have been done. May not the mischief be such as to be beyond repair even by time unless it is to be to measured by centuries and as to postpone, by keeping the two communities apart, the attainment of our national freedom by decades? "The Muslims," Lala Lajpat Rai said, "insist on communal representation all along the political line and also on organizing their separate political entity so completely as to become the dominating communal entity in India." The first statement is, unhappily for the country, but too true, but we do not know if for the latter statement the Lalaji has any warrant other than the fiery outbursts of a few irresponsible Muslims. The large majority of responsible Muslim leaders, we have reason to believe, entertain no such foolish intention even if it be translatable into reality and we have no doubt they will take the earliest opportunity of repudiating it. That even a responsible Hindu leader of the eminence of Lalaji should have been compelled to attribute this intention to the Muslim community as a whole points to the terrible misunderstandings and mistrusts, with their attendant disasters to the national cause, which the insistence on communal privileges is apt to create. Labouring under the misunderstanding the Lalaji suggests that "an organisation of the Hindus as such, is necessary to counteract the evil effects of communal representation in the political field which is insisted upon by our Muslim countrymen and that Hindus must cultivate more friendly relations with the Christians and the Parsees." The suggestion is made with the best of motives but its execution is fraught with the danger of creating two armed camps opposed to each other. Is the presenting of the spectacle of India as a house divided against itself the only method of counteracting the admittedly evil effects of the Muslims' unwise insistence on communal representation? To us the method seems to be prompted by a counsel of despair.

This is not how the builders of modern India and two generations of Congressmen tackled the problem. They did not press the Frankenstein of communalism into service to destroy itself, for being wise in their day they realized that its appetite grew by the feeding. They remained true to the faith that was in them—faith in the common national endeavour directed and controlled by the Congress—and applying their own method of reasoned persuasion and resolute conciliation, they nearly conquered it when in the Lucknow Pact they produced a solution that has served us well until to-day. If to-day voices are being raised in criticism or repudiation of the Pact the fact is no proof of the inevitability of Mr. Jinnah's orthodox communalism being countered by Lalaji's neo-communalism but it is a challenge to our national genius for constructive statesmanship. If a Lalaji and a Jinnah sitting together cannot produce an adjustment of our communal differences satisfactory to both sides, the failure will seem to be a confession of bankruptcy of statesmanship so far as our leaders are concerned. But is the country prepared to advertise this confession to a reproachful world mocking our slavery? No, the country is not prepared for such a humiliating confession because it knows that it is not necessary and that there are reserves of constructive statesmanship and patriotism which can be called up to exorcise the spirit of communalism and, by putting an end to the domestic dissensions, to concentrate the combined forces of all communities on the task of winning freedom. The imperative need is there, indeed, for the organization of the Hindus as for that of the Muslims not for political warfare but for the true ends of all organization—the removal of internal defects and the reconstruction of each community so as to make it an efficient instrument, according to modern requirements, of national freedom and progress. How this organization should proceed we shall discuss on another occasion.

Notes of the Day.

Hertzog and the South African Natives.

There is a comic element, if only the South African natives did not see the tragedy of it, in General Hertzog's unctuous solicitude for the provision of land to them. After attacking them in their homes, after exploiting them for more than a century, the White race in Africa talks of showing concern for the "land problem" for the natives," and Hertzog as the chief spokesman of the White Government assures the natives at the National Native Conference, a body and a name no doubt conveniently brought into existence by the South African Government, that "there was no reason why the necessary areas should not be obtainable and placed at the disposal of the natives either by purchase or hire." The extraordinary generosity of the proposal which incidentally will firmly establish the grotesque principle of territorial segregation for the natives, will not fail to strike, we are sure, the more humorous element in the native population as will also another assurance from Hertzog. He tells them that Europeans will be employed in native areas only when indispensable. The European will, of course, be always indispensable. Natives who think he is not will be branded as disloyal, but even in the present preliminary proposals, native opinion is not likely to relish the Hertzog corollary that native employment in European areas must be restricted.

National Education.

Mahatma Gandhi's words of cheer and encouragement in his address to the Gujarat Vidyapeeth students on the occasion of the fourth convocation of this national University ought to make the critics of national education pause in their prejudiced campaign. The address will inspire the workers in the field of true national effort in educational matters with steadiness and hope. Gandhiji exhorted the students not to be afraid of the prevailing darkness which was sure to give place to light in the near future. That light will rapidly arrive if the devotees at the temple of national education pursue their work in the spirit of real missionaries. What is wanted is insistence upon the quality of the education given, not the quantity. The number of half-baked graduates turned out from the State controlled educational factories has acted as a dead-weight on all our efforts to introduce new educational methods, methods which will inculcate a feeling of self-respect and of patriotism, instead of producing careerists. Education given for the purpose of awakening the national spirit will always have to non-cooperate "with bondage and falsehood." Non-cooperation, as Gandhiji said, "was not dead but was eternal." There is greater need than ever before for educational effort which will always recognise the necessity of non-cooperating with evil.

Widening the Breach

We are afraid Principal Kanitkar of the Fergusson College will only be widening the breach between himself and his students, when the latter came to read his statement to the Press, which we publish elsewhere. He sends us what he calls "a brief statement" of three typed sheets which reads like a Government Press Note on some delinquent Municipality's affairs. With a baldness of phraseology worthy of any dry as dust blue-book perpetrator, he tells us how for several years it was the practice of the Fergusson College students to celebrate the "Anniversary of the Main College building" by holding a social gathering in which past students and the members of the staff were invited to participate. He adds "the Principal selected and invited the chief guest of the day." Later there came a separation of the two functions, but this year the College authorities announced the date of the Anniversary which is an official function, in August last, so that "students might make up their minds as to whether they wanted to hold their social gathering this year, and if they did they might make suggestions with regard to the principal guest of the day." Here is the first glimmer of the cause of the quarrel between the Principal and his students. We read first that the practice was for the Principal to select and invite the chief guest. Later some bestowal of self-government must have been the good fortune of the students, because they were "to make suggestions with regard to the guest of the day." The whole misunderstanding was about the right of the students to suggest three names, any one out of which was to be chosen by the Principal. He does not say a word about this in his explanation.

A Woman Student Interned.

The latter part of Principal Kanitkar's defence reads like a police report. Certain persons have committed "violence." He mentions that "there were unfortunately a few cases of violence committed against respectable guests on the Anniversary day." What was the manner of this "violence"? Had he called two varieties of guests, respectable and the other? Is the Principal of the Fergusson College justified in stigmatising the boisterousness natural to youth which succeeded in outwitting him and letting Mr. Baptista know their real feelings, as an act of violence? As regards the extraordinary method of dealing with the two women-students, the explanation given in the note suggests an atmosphere in the College, where instead of teachers and taught pursuing educational ends, there is a community in which the rulers are suspicious of the law-abiding qualities of the ruled. We are told that Miss Ketkar was asked "to go and live with her brother in the city not as a punishment for her speech in the meeting of 24th November." No, how could a Principal so conscious of the rights of free speech ever think of such a punishment? But the young lady must be protected against herself. She was holding dangerous opinions! The Note tells us "it was intended to send her to her guardians during the agitation connected with the Anniversary." That is how Miss Ketkar was interned at her brother's place in the city. As regards Miss Paranjpye, she too must be kept away "from the undesirable activities of the students." She was suspended till the arrival of her father. Has not Lord Lytton heard of Principal Kanitkar? He ought to requisition him as assistant to his Chief of Police. Academic activity is irksome to such a martinet with a disposition for strong measures, ridiculous in their efficacy to serve the intended purpose, and positively harmful to the right up-bringing of youth.

The Indian Position in Australia.

In refreshing contrast with the Indian attitude of the South African Whites is that of the Australians as regards the treatment of Indians settled amongst them. It is not generally known on this side of India that many Punjabi agriculturists and businessmen have been making a good living in Australia, where Indian immigration began in very small numbers some forty years back. The language test and other methods of checking entrance into the country have succeeded in diminishing the number, but as Senator Reid of the Australian Federal Parliament pointed out in an interview at Madras after his arrival there in connection with the Theosophical Anniversary celebrations, the last session of the last Australian Parliament enfranchised all Indians there giving them equal political rights and citizenship and the right of receiving one pound per week as old age pensions after sixty-five. This treatment will be gratefully appreciated in this country; and Australian labour need have no apprehension that Indian artisans and peasants will undersell it, if allowed in the country under self-respecting conditions of immigration which every country has a right to impose. If they are compelled to accept only the Trade Union schedule of wages, there can be no complaint against them that they will lower the standard of comfort in Australia.

Vandalism.

There will be widespread resentment, particularly amongst the residents of Girgaum, over the determination of Government to encroach upon a valuable breathing space and recreation ground for Girgaum, the Churni Road Gardens, where nearly a fourth of the area has already been taken up by the Development Department for their store-yard and subordinates' quarters. Because there has been one encroachment already, that is no reason why another should be allowed without protest and the Corporation in their resolution of August 27 made an emphatic protest to Government against the latter's proposal of shifting the Central Press from the Kennedy Sea Face to Churni Road Gardens. In reply to that resolution Government now assert that they see no reason to change their plan of locating the Press where the public does not want it. The argument advanced in the letter of reply, that the complete Reclamation Scheme will provide open spaces for recreation totalling no less than 187 acres in area, is cold comfort to the Girgaum residents, who have tolerated the temporary inconvenience of the Development Department buildings, and now find that with the additional encroachment of the Press, half of the total area of the Gardens will be absorbed for building purposes. The Corporation must again point out the unfairness of the step as well as denounce the outrageous vandalism which Government seek to perpetrate. Why can the Press not be shifted to some northern part of the island?

The League's Indian Advertiser.

A Reuter's cable stated the other day that the League of Nations is deputing to this country for a three months' propaganda tour, Dr. Pillai, an Indian member of the League's Secretariat at Geneva. He is to arrive in Bombay on the 25th of this month and is to confer with the Government of India and "the leaders of responsible public opinion." Continental universities have started societies to study the work of the League, and Dr. Pillai intends to explain to our university men the advantages of starting similar study centres. His idea is also to get into touch with journalists' associations in India, "in order to get them to co-operate in ventilating the activities of the League of Nations." Our college students will be glad to know more of the League's work from such a first hand source, and journalists will be delighted to ventilate its activities, but they are very likely to ask Dr. Pillai what the League has done in the matter of allowing before it the ventilation of the grievances of subject peoples. The Indian grievance in Tanganyika was not allowed to come up before it, to mention only one example, and Dr. Pillai will not have an easy time of it in explaining to his countrymen the benefits of the League to India.

Too Much Politics in France.

Under a system of democratic government, when clever lawyers get the upper hand and talk and move amendments, the man in the street is sick of it and manages to utter a cry of protest. He is neglected until election time comes round when he is promised many happy things, if only he will vote in the right manner. Such a voice of protest comes from the weekly diarist of the French paper "Illustration" who, in its issue of November 7, remarks that France, being far too much occupied with its politicians, did not pay enought attention to the words of warning of the scientists interested in forestry who met at Grenoble last month in an International Congress of Sylviculture. "We have at present", the writer says, "lent our ears wholly and solely to the proposals coming out of the lips of our parliamentary orators. But let us remember that besides these grand parliamentary manœuvres, there are other questions like the preservation of our plant and bird life." He proceeds to observe with fine irony: "France is not, as a matter of fact, only a battlefield for politicians. It is a splendid portion of the world exceptionally picturesque and fertile, a fine agricultural country. It is the garden of Europe. We have neglected this garden." He wishes better official notice had been taken of the words of those who, warned France of the neglect, than of the high sounding phrases of professional politicians.

GERMAN CRISIS.

CABINET RESIGNS.

SEQUEL TO NATIONALIST OPPOSITION.

LONDON, Dec. 5.

Berlin.—The Cabinet resigned on the return of Dr. Luther and Dr. Stressmann from London in accordance with its decision to do so after the signature of the Locarno treaties in order to permit the formation of another or reconstruction of the present Cabinet which will carry on until a new Government is formed. The crisis is due to the earlier action of the Nationalists in suddenly deciding to oppose the Locarno treaties and the consequent withdrawal of three Nationalists Ministers from the Cabinet.—Reuter.

SYRIAN "REBELLION".

REWARD FOR LOYALTY.

LONDON, Dec. 4.

Beirut.—M. De Jouvenel addressing the representatives of the Council of Grand Lebanon said that as a reward of their loyalty to France as proved by their recent attitude he would order the Governor of Grand Lebanon to convoke an extraordinary session for the purpose of entrusting the Council with the task of drawing up its own constitution. Other states could do likewise if they ceased hostilities as there was now no excuse for the continuance of the rebellion.—Reuter.

"BRIGANDAGE" NEAR DAMASCUS.

DRASTIC FRENCH ACTION.

LONDON, Dec. 5.

Damascus.—Coincidently with the arrival of M. De Jouvenel, bands operating around the city reported to number 2,000 men threatened an early attack as a result of which acute tension has been created. No traffic is allowed in the streets after six in the evening, and all permits have been withdrawn. Troops are standing by, and barricades have increased. New bands of brigands are being formed and one has been recruited mainly from the Maidan quarter. The authorities on December 1st summoned notables of Maidan and instructed them that their quarter must resist any attempt at entry by bands; otherwise the authorities will bombard it. The French heavily bombarded brigands in the gardens near Shagoor quarter. It is reported that there was a heavy fighting recently near Kuneitra, and also that a large force of the Druses has gone to Hauran to endeavour to induce the population to join in the rebellion, but the population is deterred from joining owing to French aeroplanes heavily bombing villages.

FRENCH OCCUPY HAABAYA.

LONDON, Dec. 5.

Beirut.—French have occupied Haabaya, and Lebanon has now been freed from insurgents.—Reuter.

MOSUL AND FRANCO-BRITISH ALLIANCE.

REPORT CONTRADICTED.

LONDON, Dec. 6.

Referring to "wild rumours" with regard to the Mosul dispute "The Sunday Times" diplomatic correspondent says that there is not the slightest warrant for the suggestion that Britain and France have concluded a military alliance against Turkey by which Britain will militarily help France to maintain her position in Syria while France will militarily assist Britain in the event of a Turkish attack on Iraq. M. De Jouvenel, M. Briand and M. Loucheur and all French Left politicians favour negotiations with Turkey. The correspondent controverts the assumption that the League Council is on the eve of giving a decisive verdict on Mosul and points out that the Hague Court has expressed the opinion that the Council's powers of decision should be used only if its powers of mediation and conciliation failed. He adds there is reason to believe that a sub-committee, composed of the Swedish Foreign Minister, Spanish Ambassador and Uruguayan Minister at Paris is working out a compromise on the Mosul boundary dispute.—Reuter.

SIR A. CHAMBERLAIN & MR. AMERY. AT GENEVA.

LONDON, Dec. 5.

Sir A. Chamberlain and Mr. Amery have left for Geneva to attend the Council of the League of Nations which will decide the fate of Mosul.

Geneva.—Turkish delegation on Mosul question has arrived here.—Reuter.

PAN-PACIFIC LABOUR CONFERENCE

LONDON, Dec. 4.

Melbourne.—The Pan-Pacific Labour Conference will be opened in November 1926 at Honolulu instead of at Sydney as was first proposed. Representatives from Canada, South Africa, Singapore, India, the United States, Phillipines, Hawaii, China and Japan have been invited to attend.—Reuter.

MOBILISATION OF HINDUS.

"NOT ANTAGONISTIC TO NATIONALISM."

DEFENCE OF HINDU MAHASABHA.

EMBRACE "UNTOUCHABLES": UPLIFT "DEPRESSED."

The Bombay Provincial Hindu Mahasabha met on Saturday afternoon in a special pandal erected for the occasion at French Bridge. The pandal was crowded to its utmost capacity by delegates and visitors from the different parts of the Presidency. Among those present were also Hon. Sir C. V. Mehta, Hon. Mr. B. Y. Jadhav, Mrs. Sarojini Naidu, Mr. A. Rangaswami Iyengar, Mr. N. C. Kelkar, Dr. B. S. Moonje, Mr. S. Satyamurti, Mr. S. Srinivas Iyengar, Mr. Lallubhai Samaldas, Mr. Ratansey D. Morarji, Mr. Abhqankar, Major Graham Pole, Pandit Motilal Nehru and Mr. T. C. Goswami. The proceedings commenced with the singing of the "Bande Matram" after which Mr. M. R. Jayker, the Chairman of the Reception Committee, in welcoming the delegates amde a long speech, a full report of which will appear tomorrow. He then said they were singularly fortunate in securing Lala Lajpat Rai as their President. He was the soul of India, a patriot as well as a Hindu of the first water. He understood the liberalism of his own religion as well as the true functions of the religions of India.

Mr K. Natrajan then in moving Lala Lajpat Rai as the President of the Conference said he considered Lalaji as a complete man, viz:, he was not merely a politician, a religious reformer, a social refomrer, or an industrialist, but he was all things. He looked upon Lalaji's views with greatest respect and there was no leader in whole India whose views he respected more than those of Lala Lajpat Rai. Rajabahadur Govindlal Bansilal seconded the motion which was supported by Mr. N. C. Kelkar, Dr. Moonje, Mr. Radhakant Malavia, Mr. Jamnadas Dwarkadas, Dr. Choithram, Mr. S. Satyamurti and Mr. Wamanrao Naik.

Mr. Satyamurti appealed to the President-elect to exert all his influence to make Brahmins and non-Brahmins one in Madras Presidency, and also fold, to maintain charity towards all and malice towards none.

The resolution was put to vote and carried with acclamation.

MR. JAYAKAR'S SPEECH.

Mr. M. R. Jayakar in welcoming the delegates to the Hindu Maha Sabha said:—

Ladies and gentlemen,—On behalf of the Provincial Branch of the Hindu Mahasabha, permit me to welcome you all, delegates and visitors, who have graced by their presence the First Session of the Conference. This is the first Conference we are holding in Bombay, where the activities of the Mahasabha are not yet well-known. In a cosmopolitan city like Bombay, where the sharp distinctions of caste, creed, race and nationality are softened by daily contact in commercial, professional or neighbourly relations, the work of the Hindu Sabha assumes a peculiar aspect.

It is obvious that in the case of a vast organization like the Hindu Mahasabha, its activities should take colour from the soil and the environment in which they are carried on. The objects of the Sabha have been stated in an authoritative manner by various exponents from several platforms, and I venture to think that, in a place like Bombay, the Sabha has a distinct function to perform in "promoting greater union and solidarity among all sections of the Hindu community and to unite them more closely as parts of one organic whole." Likewise, the Sabha can perform a distinct service in "promoting good feelings between the Hindus and the other communities" and establish a friendly intercourse "with a view to evolve a united and self-governing nation." In northern climes where this admixture of races is perhaps not so complete as in Bombay, the Sabha's work may take the form of extreme self-centredness, in "protecting and promoting" Hindu interests whenever and wherever necessary. But in Bombay there is perhaps great scope field for the work of establishing solidarity amongst the several sections of the Hindus and also promoting friendly relations with the other communities inhabiting this crowded city. Likewise, there is a great opportunity before the Sabha in the direction of "promoting the religious, moral, educational, social, economic and political interests of the Hindu community."

It was with the above view that when the invitation was sent to me to be the Chairman of the Reception Committee of this function, I very gladly consented to do so, notwithstanding the possibility of a misconception which I fear has already been spread in certain quarters that, in accepting this place of responsibility, I have laid aside my predilections as a nationalist. I venture to reply to these critics of mine that I see no inconsistency between attempting to consolidate the Hindu community as a whole and endeavouring, when this consolidation is completed, to bring that community into proper relations with other communities, equally consolidated, in the entire organism of the Indian people. In fact, I venture to think that this process of individual or communal consolidation is a step towards the larger affinities which Indian nationalism hopes to attain in course of time. To destroy the loose and fissiparous tendencies which a many-sided religion like Hinduism necessarily gives rise to, to root out the sense of division and isolation which the several communities of India feel towards one another, to attempt to spread the message of cultural and religious unity amongst the several sections of Hinduism, to undertake a root and branch reform of some of the grievances which Hinduism in its working has created, to bring Hinduism into line with the requirements of a modern and well-equipped society, to prepare its adherents to take their proper place in the national life with regard to the various activities of the people; between all this and the creation of a national unity I confess I see no conflict at all. I hold the view very strongly that the consolidation to the fullest extent of the two main communities in India, the Hindus and Mahomedans, is in no sense opposed to the idea of the two communities working together for a national ideal of freedom. The ultimate fusion of the components can only come from the fullest development, within itself, of each of the component parts, and as with a family, so with a nation, the process of development can begin from the home and can proceed far space into the entire country.

WORK BEFORE HINDU SABHA.

So far as I can look into the future, there is glorious work before the Hindu Sabha if only it can recognise its true and noble mission that the consolidation and organization of the Hindus is with a view to their ultimate unity with the other communities of India so as to achieve the fullest development of the entire country. From a perusal of the objects of the Sabha and from the several talks which I have had with enthusiastic workers of the Sabha in different places, I have no doubt that they are conscious of the true dignity of their mission as also of the dangers of misconceptions to which their work is liable.

In a place like Bombay the Sabha, as I have said above, can create a feeling of unity amongst the several communities in the Presidency. Partly owing to the apple of discord thrown into our midst by the Montagu-Chelmsford Reforms and partly owing to the speedy process of the awakening which the Gandhian movement created amongst the masses, we are at present passing through a very acute stage of race-consciousness, of communal awakening. It is a necessary stage in our political growth, and so far as it is kept within proper bounds and is in the hands of men who have a national outlook, I have no apprehensions with regard to its effects. To me the message of Hinduism is well proclaimed when the Non-Brahmin desires to attain the privileges of a Brahmin, and there are many people in the country who believe that the ultimate satisfaction of this craving will be reached when the Brahmin voluntarily accords to the Non-Brahmin all the prized privileges and prerogatives of the higher castes, subject only to the requirement that the Non-Brahmin will conform to the cultural and social tests and standards of the higher castes. I am not saying this only as a dreamer or a visionary. On the contrary, many signs have appeared on the horizon at present, small in themselves, but indicative of the hurricane of ideas which will be set free in course of time. One such portent is to be found in the speech of my friend, Mr. Bhopatkar, M.L.C., who, though a Brahmin of the most pure and orthodox type, courageously put before the Brahmin Conference at Wai only a few days ago an important resolution, which unfortunately has not obtained in the country the attention which it deserves. That conference was confined to the orthodox sections of the Brahmin community, and before a body of such strong sentiment Mr. Bhopatkar moved and very nearly carried a resolution which aims at securing the following five declarations:—

(1) That the several castes and communities of Hindus are of equal status, dignity and importance;

(2) Nobody, by reason of mere birth, can be inferior or superior, but only his personal merit and action can make him so.

(3) Amongst Hindus, nobody by reason merely of birth can be untouchable, and all Hindus have equal right to use all public places, watering places and places of worship.

(4) Every Hindu has a right to perform ceremonies according to Vedic ritual.

(5) Every Hindu has a right to get his ceremonials and rituals performed at the hands of any other Hindu, and in consequence thereof no Hindu has a right to impose restrictions on another.

A MOMENTOUS RESOLUTION.

This is a very momentous resolution, and if serious work is undertaken on the lines hereof, it will provide enough activity for the next 25 to 30 years. Those who have watched the acrimony and bickerings which have divided the Hindu community in Bombay and the Deccan since the time of the Maratha rule will immediately perceive in this resolution an attempt to soften the animosities and to allay the bickerings. Clauses 4 and 5 of this resolution will remind publicists of the controversies which raged in Kolhapur only a few years ago and which had their analogues in the time of the Peshwas when the right to perform ceremonies according to Vedic ritual was denied to many communities which now enjoy it. I am aware that the entire Hindu community, especially its orthodox sections, is not yet ready for an immediate acceptance of these principles, but it will be a glorious day, to which I am looking forward in the near future, when the Hindu Sabha's work will bring about requisite consciousness in the entire Hindu community, so that, like the Japanese, the higher castes will, of their own accord, be willing to drop the privileges accorded to them from time immemorial as ancillary to their superior social position and will voluntarily agree to put themselves, in social, religious and national matters, on a par with the rest of their co-religionists. I have no doubt that the promoters of the Sabha know that, though their work is mainly social and religious, it has affinity with the political regeneration of the country.

I am not afraid of the aspersions cast on the Hindu Sabha that it is likely to become anti-Mahomedan. I am glad that these aspirations should be freely vented about because they serve to put the workers of the Hindu Sabha on their guard against the dangers to which their activities are so naturally liable. Men like Lala Lajpat Rai, our esteemed President, and Pundit Madan Mohan Malaviya are too true nationalists to forget their real mission in connection with the Hindu Sabha, and so far as my connection with this body in Bombay is concerned, it will always be my humble endeavour to prevent the Sabha from assuming a hostile attitude towards any other community. We shall not provoke it so far as we can, but if the process of our consolidation by itself provokes hostility by reason of suspicion, jealousy and distrust, its growth is inevitable. We shall deplore it and try our best to remove the misconception, but if, notwithstanding our efforts, the misconception grows and breeds animosities, I will say in all frankness that we will not be afraid of them but will trust to time to remove the misconception and established confidence in their stead.

I want, therefore, the Hindu Sabha to plunge into its work with earnestness. You will see what a great enthusiasm its first session has aroused in Bombay. In the course of the next two days several resolutions will be moved. Those resolutions will be all on one principle, viz., to remove grievances and causes of discontent amongst the Hindus, and to make the society more fit to advance forward in every department of our activities. There is a good deal of work to be done in the direction of creating and spreading ideas about social and marital purity. I may mention one such direction. Mr. D. B. Advani, M.L.C., for Karachi, introduced in the Bombay Council a Bill, which unfortunately met with an adverse fate, that a Hindu husband in Sind can, by a declaration confine himself to a monogamous marriage. That measure, of course, was confined to Sind only, but I cannot see any reason why gradually the same principle may not be made applicable to all Hindus according as a Province or a community becomes ready for the acceptance of the monogamous principle. Already the amendment in the principles of Act III of 1872 has secured a partial acceptance of this principle, and I feel certain that, if the Hindu Sabha takes up agitation in this direction, its efforts are bound to succeed. With reference to the marriageable age of boys and girls, great reform is necessary, and the process of raising that age may be consciously accelerated as it is being unconsciously achieved by the social necessities of the times. There is, further, a great need for a Rescue Home for women and orphans in Bombay. The subject is free from all controversy, and the local branch of the Sabha ought immediately to take up the work of establishing such a home in the city of Bombay, which has been long overdue.

PURIFY KSHETRAS.

For a number of years yet the work of the Hindu Sabha will be mainly social and religious reforms. There may be differences as to the speed with which the reforming process may go on in the conferences of the Sabha, but there is hardly any scope for difference of opinion as regards the necessity. The social reformers who join the Hindu Sabha will, I am sure, not fail to remember that they have to take with them in their work of social reform the large masses of their less enlightened country-men and that, therefore, the speed with a Social Reform Association, expressly devoted for the purpose of creating dynamic forces, aspires to, may not be attainable in a stable institution like the Hindu Sabha. Still it is a great gain to the cause of social reform to be able to move large masses of people, so far inert and irresponsive to the necessity of social reform. One or two subjects I will venture to suggest as appropriate centres of a broad activity on the part of the Sabha. One is the condition of Hindu *Kshet as* and pilgrims. Far from being places of purity and cleanliness, the places of our pilgrimage and worship are sordid, squalid and debasing. There is no reason why they should be so excepting the apathy and indifference of the higher classes to the fate of the pilgrims. The tax which these pilgrims pay very often forms an important source of revenue to the local Municipality, and the Government Department, which looks after the health and comforts of the pilgrims, very often finds itself unable to do its best work owing to the apathy and indifference of the pilgrims themselves and those who aspire to protect their interests. This is a field in which a Government Department cannot do as much work as the people themselves can, and I cannot see any difficulty in the Hindu Sabha having a branch solely devoted to the purification of our Kshetras and the protection of the interests, health and comforts of the pilgrims. I am sure the cost of this activity will be adequately compensated for. If an arrangement can be arrived at, either by statute or by an understanding that the revenues derived from the pilgrims should be devoted solely to their health and comfort and to matters incidental thereto, a great advance will have been made in that direction. I am not prepared to overlook as a national asset the intense devotion, enthusiasm and self-surrender which many of these pilgrims show. If you could utilise it and give it a proper direction, it could be made use of for better purposes. The want of employment amongst the old Pandits and scholars, learned in ancient lore but famishing for want of occupation now, is another department in which the Sabha can do very useful work. The protection of places of religious interest, at least those which have not yet passed into the hands of the Archaeological Department under Lord Curzon's Act, may well be taken up by the Hindu Sabha, provincial or central. The purification of the priesthood, its elimination in cases where it is in the hands of unworthy men, its ennoblement in other cases where worthy men are struggling and eking out a living and an audience, all these can be usefully undertaken by the Sabha.

The curtailment of enthusiasm for animal sacrifices in the name of the deities is another direction in which the Sabha's activities can be fruitfully carried on. At present, many critics believe that the Sabha, which is devoting an undue share of its time and attention to the question of Shuddhi and Sangathan. It may as well take up other cases of reform and regeneration. No one who understands the necessity of Shuddhi or re-conversion in these days will condemn the Sabha's activities in that direction. Hinduism is a non-proselytising religion. It has always been so. It has even refused to assume a communal or individualistic appellation. In old times it used to be called "the ancient religion," the religion of all people, not of any particular sect nor of any clime or age—the immemorial religion. That was its status when it was supreme, but in India it has had to come into juxtaposition with militant religions like Mahomedanism and Christianity. One of two things is possible, either that these two religions withdraw from their vigour and enthusiasm in effecting conversions or, if they do not do that, Hinduism must drop its non-proselytising character and undertake the work of conversion and re-conversion in answer to the daily challenge of the two other religion. I have no doubt that, if these two religions, having regard to the extreme necessity of peace and harmony in the country, drop their propagandist character, Hinduism will agree to do the same. But it is unfair to expect Hinduism to remain inactive with its hands folded while daily inroads are being made upon the faith and the number of its adherents. Personally, I hold the view that in a country like India, where all religions meet, peace and harmony can come only on each religion dropping its propaganda of conversion. I know this view is not popular, but none the less it is the true view and some day it will be accepted by the people. In a country like India, where so many religions meet and have to live in peaceful juxtaposition, the price is not too great that we refuse to proselytise and convert one another except in individual cases of silent psychological conversions. But I am aware that this view will take a long time to be accepted. Therefore, in the meanwhile this process of conversions must go on, that out of the conflict each side will discover the futility of these processes and the necessity of attaining peace by dropping these activities.

The same remark is true of Sangathan. These are no doubt jarring and dynamic activities, but very often peace has to be attained through them. When the two communities develop themselves to the utmost extent, they will very soon discover that it is wrong to fight. This consciousness would have come much earlier than now if India had been a self-governing country, where the consequences of antipathy and discord become manifest sooner, by reason of the very fact that in a self-governing country power and influence do not last long unless adequately shared between the several sections of the community.

I do not take a disconsolate or phlegmatic view of the Shuddhi and Sangathan movements, and I look forward to a time when each community will drop them voluntarily. But till that time comes let each community carry on its activities, remembering that they are only a means to an end and that the end is the recognition of mutual rights and obligations in an attitude of trust and confidence.

LALA LAJPATRAI'S SPEECH.

Lala Lajpat Rai then mounted the presidential dais and said:—

Friends,

The aims and objects of the Hindu Sabha movement have been explained by me at great length in the various speeches and statements to the Press I have made since my assumption of the office of the President of the Hindu Maha Sabha. But a large number of persons still choose to be ignorant of them. Under the circumstances it will do no harm if I re-state them

(Continued on page 9.)

I. C. S.

ENGLAND'S DUTY TO INDIA.

DEBATE ADJOURNED.

LONDON, Dec. 4.

In the House of Commons near the end of the sitting the Government of India Civil Service Bill came up for the second reading. Mr. Scurr moved its rejection and Mr. Saklatvala seconded the motion. In the middle of the latter's speech the debate was automatically adjourned under the standing orders and it is unlikely if further progress will be made with the Bill next week owing to congestion of business.

Moving the second reading Earl Winterton re-echoed the substance of Lord Birkenhead's speech in the House of the Lords on 1st April and dwelt on the excellent effect of the adoption of the Lee Commission's recommendations upon the Services. He declared it was doubtful as the Act stands whether the Indian legislatures cannot refuse to vote supply for the provision of passage allowances to the Civil servants to and from Britain and that measures giving effect to the Lee recommendations had beneficially affected recruiting for the Indian Civil Service. The recent examination gave great grounds for hope that the old standard of quality and quantity will be maintained.

Mr. Scurr moving the rejection complained of the introduction at a late hour on Friday of an important measure affecting the lives of 300 millions of people. He stated that the only way of fulfilling the responsibility for India was to grant her Dominion status. He paid a tribute to the Indian Civil Service as "one of the most efficient bodies in the world" and concluded with saying that no Labourite would oppose proper payment for the work done but obligation for it is England's not India's and hence it ought to be a charge on the British and not the Indian exchequer.—Reuter.

A NEW ERA.

LABOUR ALLEGATION OF "GREATEST BETRAYAL"

LONDON, Dec. 4.

Dail Eireann has been summoned to meet on Monday to discuss the first reading of the bill to confirm the Irish agreement. The Labour party in the Dail has made a statement declaring that the agreement is an "unmitigated betrayal" leaving no impediment whatever to the unlimited extension of powers of the North Irish Parliament and making the partition complete and final. Mr. Cosgrave has also made a statement declaring his belief that the agreement "lays the foundation of a new era in Irish history in which the North and the South will make a united effort for the betterment and development of the whole country".—Reuter.

"NATIVE PROGRAMME" OF UNION GOVT.

GEN. SMUTS' SCEPTICISM.

LONDON, Dec. 5.

Capetown.—In the course of a tour in the Eastern Transvaal, General Smuts expressed his scepticism with regard to the Government's native programme. He criticised the native franchise proposals, and expressed the opinion that the whites, by putting their heads together, would be able to solve the matter successfully. He did not believe that the solution would be General Hertzog's, and appealed for the dropping of old political cries and concentrating on mining, agricultural and industrial development.—Reuter.

PROPOSAL TO RID CEYLON OF MALARIA.

LONDON, Dec. 5.

Sir Ronald Ross will leave for Ceylon, on 11th December, on board the steamer "Yorkshire" in furtherance of his proposal for all plantation companies to co-operate to drive out malaria from Ceylon. According to this proposal, the companies will be grouped on a geographical basis and a resident malarial expert will deal with each group, reporting to the Central Committee.—Reuter's Special.

A GIFT TO INTERNATIONAL LABOUR UNIVERSITY.

LONDON, Dec. 5.

The "Morning Post" states that the Countess of Warwick has given as a gift Easton Lodge, her Essex seat, for the purposes of International Labour University. The gift has provisionally been accepted, and if it is ratified the Ruskin College and the existing Labour College will probably be sold and their activities will be merged in the Socialist University at Easton Lodge. If the scheme is carried out, the Trade Union Congress will undertake the conversion of the building into a college, and a hostel will be provided for 200 students from all parts of the world.—Reuter's Special.

"GIVE HELL" TO GOVERNMENT.

PROF. BANNERJEE ON SWARAJISTS.

TIME FOR "PERSISTENT OBSTRUCTION."

KARACHI, Dec. 4.

Khalikdina Hall was crowded last night on the occasion of the public debate on "The Swarajists policy and their programme in the Legislatures" presided over by Mr. R. K. Sidhva. The principal speaker of the evening was Professor Jitendralal Bannerjee from Calcutta. In the course of a lengthy address Professor Bannerjee said that the original object of the Swarajists was to checkmate Government and paralyse the executive Government. Subsequently the Swarajists said they would paralyse the Government in the legislatures by continuous and unmitigated obstruction This chess-board play of Swarajists had been a game of retreats all along. The Swarajists had been given a trial for two years, they had been given a long rope, but they had failed. He enquired what the Hindu-Muslim question had to do with Swaraj. To-day the Muslims had receded and therefore they had to offer battle to the bureaucracy as well as to the Muslims. The reason why he attached so much importance to the Swarajist Party and talked about their work and failures was because the Swaraj Party was the most prominent Party in existence at present in the country. The Swarajist policy would never attain Swaraj, but he thought that Non-Co-operation would achieve it. Granting that Swarajists were in a majority in the Councils could they refuse to vote the salaries of civilians, soldiers etc. The whole work of the Government would go on. In the Central Provinces where the Swarajists had been in a majority although they killed diarchy and refused to accept Ministerships, the Government of the Central Provinces still continued to exist. The so-called victories of the Swarajists in the councils were like the victories of the students in college debates. Mr. Das had warned them to "keep up the spirit of resistance in the councils." Resistance would not solve their difficulties.

"MISERABLE FAILED."

He added that immediate gain did not count. They should look to the future gain of freedom for their posterity and the generations yet unborn. It was always after long years of strife and tears that the flag of freedom was unfurled. Sacrifice was an essential factor in winning freedom and judged from every point of view the Swarajists had miserably failed. Conti, nuing Professor Bannerjee said that Mr Das's advice to them some years ago was that if they found themselves in the minority in the councils they should vacate their seats. Had any single Swarajist ever vacated his seat? No. They found them far too comfortable to do anything like that. The prospects of being salaamed by orderlies and peons in the council, of taking dinners and champagne with the Governor and pocketing the large allowances was too inviting for them to give up their seats for the sake of their country. The Swarajists also discovered to their dismay that if they stopped the educational and medical grants their brothers, cousins, and sons-in-law would ultimately suffer. He failed to see where the Swarajists had by their shufflings and back-slidings furthered the cause of their own party or the country. It was his firm opinion that Mr. Gandhi had killed the Non-Co-operation movement by sanctioning the programme of the Swaraj Party. Non-Co-operation ultimately led to conditions of suffering misery, poverty and jail and these things the Swarajists wanted to avoid. They desired to take an easy course by entering the councils. Every morning the Swarajists found pleasure in reading in the newspapers their own names, and the fact that Mr. Durgadas Advani moved this proposition and Pandit Motilal Nehru moved this amendment which the latter subsequently withdrew. The philosophy of the Swarajists had killed the Non-Co-operation movement. In conclusion Professor Bannerjee said that if the Swarajists went to the councils at all they should "give hell" to the bureaucracy and make their lives miserable. Their sole object should be persistent obstruction.

Other speakers during the debate were Mr. Durgadas B. Adwani, Mr. K. Punnah, Swami Govindanand and R. K. Sidhva.—A. P.

ALL-INDIA INTER-UNIVERSITY DEBATE.

Mr. Syed Fazle Husain, Secretary, Muslim University Union, Aligarh, wires:—

The All-India Inter-University Competitive Debate comes off on the 25th instant The subject for discussion is "In the opinion of the House denominational institutions are detrimental to the vital interests of India." The inter-Islamic School debate comes off, the same day. The subject for discussion in Urdu is "Under the present circumstances educational advancement is more necessary than political for the welfare of India." Invitations to institutions will soon be issued.

MR. KIPLING'S CONDITION.

LONDON, Dec. 4.

Mr. Kipling's condition is unchanger but his strength is maintained.

(LATER)

Mr. Kipling's condition has markedly improved.—Reuter.

FERGUSSON COLLEGE MUDDLE.

MR. KANITKAR'S "PRESS NOTE."

Mr. K. R. Kanitkar, Principal, Fergusson College, sends us the following for publication:—

The following brief statement of facts concerning last Monday's Anniversary day celebration at Fergusson College, Poona, is intended to place the College and the outside public in possession of correct and relevant information regarding that function and the events which have taken place in connection therewith.

For several years it was the practice for the students of the College to celebrate the Anniversary of the opening of the Main College buildings, viz., the 27th March, by holding a Social Gathering in which past students and the members of the Staff were invited to participate. The Principal selected and invited the chief guest of the day Differences and disputes, however, arose among the students themselves with regard to the celebration from year to year, and the Principal and the members of the Staff were requested to intervene and use their authority to make the dissentients participate in the Social function. With the change of the Academical terms in 1915, again, 27th March as the day for celebration became impossible, and some day in cold weather had to be fixed by the Principal to suit the convenience of all concerned. Less than half of the total number of students normally took part in the celebration and many among them were unwilling to take the responsibility and wished the College authorities to shoulder it. The latter, therefore, decided in 1912 to celebrate the Anniversary themselves, and to invite in addition to past students, all the present students to the address of the day and to the refreshments that were provided. A combination of the Social Gathering of students and the above celebration was an ideal arrangement as it was cheap and convenient to all concerned. The experiment of a separate social gathering of students was tried for a year or two, but it failed. In order to ensure the celebration of the Anniversary and to make it independent of the students' social gathering which was always an uncertain factor, the date for the former had to be fixed in advance and was announced this year in August last so that students might make up their minds as to whether they wanted to hold their social gathering this year, and if they did, they might make suggestions with regard to the principal guest of the day. The students, however, did not at all move in the matter, and no communications or suggestions were received from them till the middle of November. Had such suggestions been received, they would have been sympathetically considered as usual. The Principal had, therefore, to proceed with the arrangements for the Anniversary and on 16th November again asked the students to hold their social gathering if they liked, on 30th November. He then issued invitations to past students and other guests for the 30th November in due course. A meeting of students was called to challenge the arrangements for the celebration of the Anniversary only about a week before the day of the celebration. The Principal explained the whole position to the students at the students' meeting of the 24th, and assured them that there was no desire on the part of the College authorities to take away any rights of students, who could not, however, hold their social gathering on any day they liked without having regard to the working of the College and the convenience of the staff and who could not invite any guest to address them without previously consulting the Principal. It was obviously not possible to alter the Anniversary programme at that stage, and students were not in a mood to listen to argument and decided to boycott the Anniversary. The College authorities proceeded with the Anniversary function and the question of the students' social gathering was left to the students themselves. The authorities also decided to take no notice of the boycott as the Principal had already assured the students, at their meeting, unless violence was committed by any of them.

The action of asking Miss Ketkar to go to live with her brother in the city, was not a punishment for her speech in meeting of 24th November. It was intended to send her to her guardians during the agitation connected with the Anniversary. There are special rules made for the conduct of lady-students who are not permitted to go out of the College premises without the Rector's permission. Miss Ketkar was not amenable to the Hostel discipline even in spite of warnings and had to be kept away from the Hostel pending discussion with her father who was immediately written to.

The suspension of Miss Paranjpye till the arrival of Dr. Paranjpye was likewise intended to keep her away from the undesirable activities of students, following the Anniversary boycott, and had nothing to do with her speech at the meeting of the 24th November. She had been warned in vain against mixing herself with the boycott agitation.

Mr. Lele's name was removed from the roll because while only a nominal M.A. student of the College he used that position to undermine the discipline in the hostels and in various ways misled the students with regard to their attitude towards the Anniversary celebration.

There were unfortunately a few cases of violence committed against respectable guests on the Anniversary day and the culprits will have to be properly dealt with if the guilt of violence is proved against them.

As has been stated above, the College authorities never intended to take notice of mere non-participation in the Anniversary function and certainly not of the speeches made at the meeting of the 24th November, and they firmly adhere to that decision.

December 5.

GUJRAT CONGRESS COMMITTEE.

PURSE OF TWO LAKHS TO MAHATMA.

AHMEDABAD, Dec. 5.

The requisition sent by some members of the Daskroi Taluka Congress Committee for holding fresh elections for members of the Gujrat Provincial Committee held this evening it was resolved to file the requisition on the ground that members of the Congress were bound to carry out resolutions of the Congress and that the President was right in ruling that those not clad in pure khaddar dress were not entitled to take part in Congress functions.

Mr. Vallabbhai Patel has been re-elected President of the Gujrat Provincial Congress Committee and has been authorised to give to Mr. Gandhi a purse of two lakhs of rupees that were collected as Gandhi Purse Fund.—(A. P.)

GREAT IRRIGATION PROJECT.

OPENING OF TWO CANALS IN PUNJAB.

LAHORE, Dec. 5.

Before a distinguished gathering His Excellency Sir Malcolm Hailey the Governor of the Punjab and His Highness the Maharaja of Bikaner to-day performed respectively the ceremonies of laying the foundation stones to commemorate the construction of the Grey Canal and of the Bikaner Gang Canal at Ferozepur Headworks on the Sutlej River near the Kaisr-i-Hind Bridge. Mr. Foy, the Chief Engineer, Irrigation Works, Punjab, Sutlej Valley Project, in welcoming His Excellency the Governor and His Highness the Maharaja gave a detailed history of the scheme and the design of Ferozepur Barrage. He said the cost of the headworks which was shared by his Highness' Government and that of the Punjab Government would amount to about two crores of rupees.

Replying His Highness the Maharaja of Bikaner, after expressing sorrow on the death of Queen Alexandra, said, that his State happened to be one of the driest part of India and this great plan of bringing in a canal to secure at least a portion of 23,000 square miles of his territory against famine and to provide some haven of refuge to cultivators of other parts had been one of his life's ambition and they would therefore understand his emotion and gratification at seeing after so many years of endeavour this canal so well on the way to completion

His Excellency the Governor said the desert dwellers of Bikaner would see the water which would open to them a new life and would guarantee prosperity which was now but a fable and a dream. Their own peasants of Jalalabad and Fazalki would find in the enhanced and regulated supply of irrigation the final fruition of the hopes they entertained when they set themselves to dig their channels under wise counsels and far-sighted insistence of Col. Grey. His Excellency did not know of any failures of Irrigation Department in the long course of its career and added it had added nearly ten million acres to the irrigation of the Punjab. It has charted out two new projects of great magnitude and are scheming a third, which, if completed would rank among the engineering triumphs not only of India but of the world. —A. P.

ANOTHER ROUND-UP.

WARRANT ARREST FOR COMMUNISITS.

LONDON, Dec. 6.

According to newspapers the police at Manchester, Liverpool and Glasgow are preparing a big roundup of the Communists As a result of official conferences in London warrants for the arrest of many alleged active Communists were issued yesterday.—Reuter.

CANCER RESEARCHES.

EFFORTS TO SECURE IMMUNISATION.

LONDON, Dec. 6.

Further progress in cancer researches by Doctors Gye and Barnard following the discovery by them announced in July last is related by the "Sunday Times." It says that success is attending their efforts to secure immunisation against cancer. Not only chickens but even mammals have been inoculated and they refused to take live cancer bacteria. Efforts are now being concentrated on isolating the chemical agent in company with which the micro-organism of cancer operates, for the presence of such an agent has been disclosed. —Reuter's Special Service.

GYMKHANA ACTIVITIES SUSPENDED

POONA, CITY, Dec. 4.

As a protest against the action taken the principal of Fergusson College again Miss Shakuntala Paranjpye, Miss Ketkar and Mr. Lele, the members of the Managing Committee of the College Gymkhana have submitted their resignations to the principal. Consequently it is expected that all Gymkhana activities will be suspended.

FRENCH FINANCE BILL.

PASSED IN SENATE.

LONDON, Dec. 4.

Paris.—The Senate by 196 votes to 59 passed a clause in Government's Finance Bill with regard to the advance of six milliards from the Bank of France and also passed clauses with regard to the collection of taxes and an increase of taxes after M. Briand made a strong appeal to the Senate to pass the bill by a large majority.

The Senate passed the entire Finance Bill by 205 votes to 26.—Reuter.

BOULTON BANK CASE.

MONCRIEFF AND CRIPPS ACQUITTED.

LONDON, Dec. 4.

Counsel for Boulton said he would argue that the firm had not only made restitution of securities but had guaranteed and provided securities for matters beyond its liability. Justice Swift observed that McFadyen had stated on paper that the Boultons and the Alliance Bank were all square in 1921 but afterwards things became bad and the bank ultimately lost a lot of money. That was not Robert Boulton or his associate's fault, but was the result of the securities losing in value.—Reuter's Special.

THEOSOPHICAL JUBILEE CONVENTION.

ARRIVAL OF DELEGATES AT MADRAS

MADRAS, Dec. 4.

In connection with the Theosophical Society's Jubilee Convention which takes place at Adyar on the 24th instant a large number of delegates chiefly from Australia and New Zealand arrived here to-day by a special train via Colombo. They include Mr. John Mackay and Mrs. Mackay, Senator Reid, Bishop Leadbeater and others. A large number of tourists from America including some well known American divines, educationists and research scholars are expected to arrive at Madras shortly. —A. P.

DAKHINESWAR BOMB CASE.

CALCUTTA, Dec. 5.

Counsel for the defence to-day drew attention of the Special Tribunal trying the Dakhineswar Bomb Case to the fact that with the consent of the Advocate-General the previous day blank papers and pencils were supplied to the accused with a view to enable the defence to take instructions from them for cross-examining Dr. Robson. The accused wanted to make over the papers to the defence counsel, but were prevented from doing so and the papers were eventually burnt. Under the circumstances Counsel found it difficult to go on with the cross-examination. He then cross-examined Dr. Robson, Chief Inspector of Explosives. Dr. Robson stated that the bomb discovered at Dakhineswar differed in many respects from Government bomb. No Government bomb was designed in that particular way. The most important point was that the inner surface of the bomb metal had not been protected in any way but in Government bomb the inner surface would have been covered.—(A. P.)

TWO MORE ACCUSED

CALCUTTA, Dec. 4.

Two more Bengali youths, Promode Chowdhury and Ananta Chakravarthy, who were arrested in Sova Bazar house, north Calcutta, on the same day when the house in Dakhineswar was searched and where it is alleged a revolver, cartridges and some chemicals were also seized by the police, were placed before the Special Tribunal to-day at Alipur. The accused were remanded to custody till 17th instant when they will be tried separately.—A. P.

CABLE ITEMS.

London, Dec. 5.—In Rugby Football. Leicester beat the Harlequins by 11 points to 9 and the Devonport Services beat Bath by 15 points to 3. The remaining matches were scratched on account of frost.—Reuter's Special.

Sidney Dec. 5.—In the match between Australia and the rest of Australia, the former concluded their first innings for 226 runs, Collins contributing 102. A. Richardson took four wickets for 49 runs. The Rest, in their second innings, had made 109 for one wicket at the close of play. Bardsley scored 54 not out.—Reuter's Special.

Amsterdam.—The General Council of the International Federation of Trade Unions has reaffirmed its decision of February not to entertain the proposal for an unconditional conference with the Russian Trade Unions.—Reuter's Special.

Reuter learns that the Banque Franco-Chinoise pour le Commerce et L'Industrie is the new title of Societe Francaise de Gerance de la Banque Industrielle de Chine.—Reuter's Special.

Sydney.—In the first cricket test trial to enable the selectors to choose a team to tour England in 1926 the Rest of Australia made 380 runs (Victor Richardson 56, Grimmett 44, Kelleway 99 not out, Mailey 3 for 129). Australia had scored 26 runs for no wicket at the close of play.—Reuter's Special.

In the House of Commons Mr. Baldwin stated that the proposed import duties on wrapping paper would not be taken this session.—Reuter.

ORGANISE HINDUS

CRY OF MAHASABHA.

SUNDAY'S PROCEEDINGS.

On Sunday, Lala Lajpatrai, the President, arrived punctually at 2 p.m. and the Provincial Hindu Mahasabha Conference straight-way went on with its work. No less than ten resolutions were tabled for discussion, out of which five were passed during the sitting. The resolutions on 'Sanghathan' and 'Shudhi' evoked considerable interest and called for vehement and forcible speeches from its supporters. Another resolution that evoked considerable interest was that on the need of physical development of the Hindu Society.

A resolution putting on record the Mahasabha's deep sense of grief at the loss of Deshbandhu Das, Surendranath Banerjea, Dr. Bhandarkar and Jai Narain Dani, was put from the chair and passed in silence, all standing.

ORGANISE THE HINDUS.

Mr. N. C. Kelkar then moved the first resolution which ran as follows:—

'That this Conference of the Hindus of the Western Presidency, including Maharashtra, Gujarat, Kathiawar, Cutch, Hyderabad (Deccan) and Sind, confirms the resolution of the Hindu Maha Sabha held at Calcutta in April, 1925, as regards the desirability and necessity of establishing Hindu Sabhas all over India for the consolidation and protection of the Hindu community and the furtherance of its legitimate interests; and calls upon the Hindus of this Presidency to take on hand and complete the work of organising the Hindus of this Presidency on the lines laid down in the Constitution of the Maha Sabha without delay."

In moving the resolution Mr. N. C. Kelkar said that the resolution called for Hindu Sangathan. So many of the people, and many of them very respectable Hindus believed that Sangathan was inspired by hatred and malice towards the Muslims. But it was not so. It was actuated by the sole desire of the love of living. What crime had the Hindus committed that they should not strive for survival? If the Muslims and Christians were prepared to drop their programmes of conversion of Hindus into their folds, he was ready to say that the Hindus too would stop the Sangathan movement. But as long as the former were not going to do so, it was suicidal not to organise the Hindu Society and not to work the 'Sangathan' movement, which stood for the physical, social and mental progress of the Hindu Society. In that respect it meant preserving the present strength of the Hindu Society. Personally he would go forward and request for the promulgation of the Hindu faith even in the manner of the missionary Christian or Muslim faiths, but, he would emphasise that the Sangathan movement did not stop there. The had to look to the internal reforms amongst the Hindu Society,—the unification of the different sects of the Hindus. Speaking of the so-called depressed classes of the Hindus, he said that it was quite necessary at the present time to accede to some of their so-called "big" demands and bring them into their fold. Personally, speaking as a Brahmin, he was prepared to give in everything, if only the Brahmin-non-Brahmin question could be settled thereby.

Mr. U. K. Oza seconded the resolution.

EMBRACE THE "UNTOUCHABLES."

Swami Shradhanandji, in supporting the resolution, said that that evening he wanted to impress upon the audience only that portion of the Sangathan movement, whereby the Hindus were asked to organise themselves into one body. At present there were a thousand and one disintegrating forces at work in the Hindu Society. That should be checked. Proceeding, the Swamiji dwelt upon the non-Brahmin movement and the position of untouchables in the Madras Presidency and South Canara. Sangathan would have achieved its object, said the Swamiji, when even the most untouchables of untouchables was allowed to come to such conferences. They must embrace the untouchables as their own brethren. It was only then that Sangathan could be said to have been organised properly.

The resolution, having been further supported, was declared unanimously passed.

"UNTOUCHABLES'" RIGHTS.

Pandit Nekiram Sharma moved the second resolution calling upon the Hindu Society to remove all the restrictions and disabilities to which the so-called untouchables and depressed classes were subjected to.

In moving the resolution Pandit Sharma made a fervent appeal for doing away with this blot on the Hindu Society. He drew a vivid picture of the past glories of the Hindus and their fall from that high pedestal to the present shameful position. The resolution was a remedy for the infusion of life and activity in the now decadent body of the Hindu Society.

Mr. Mavji Govindji seconded the resolution, which after being further supported by Messrs. Jamnadas Dwarkadas, C. V. Vaidya, R. N. Vanmali (a member of the so-called depressed class), Umberkar Shastri and others, was declared carried.

RE-CONVERSIONS.

Swami Sharvanand then moved:—

"In the opinion of this Conference it is perfectly legitimate and desirable that Hindus converted to other religions and desirous of being re-admitted into Hindu Society and such non-Hindus as may desire to accept Hindu religion and to be taken into Hindu Society may be so admitted and taken on such terms as to Prayashita and Suddhi as may be laid down by the particular sect or denomination which they desire to join and which is prepared to accept them."

In moving the resolution the Swamiji said that when Hinduism was at the zenith of its glory it was a proselytising religion. From being the Buddhistic religion, Hindu religion spread as far as Carthage, from whence sprung the Greek philosophy. Though now Hinduism was not a proselytising religion in its literal sense, it had been assimilating the non-Hindus in its fold. The whole of aborigines had been so assimilated. But unfortunately they had now raised a wall round them and had ceased to have to do anything with the outside world. This practice of touch-me-not religion must go. The resolution was a logical corollary to the previous resolutions, and they must go further and take back into their fold those who were willing to come back into the Hindu fold.

Mr. Chitrao Shastri seconded the resolution. Pandit Shridhar Sharma Anand Priya, Narayen Gunjal, M.L.C., Parmanand Swami and Shivdas Chapsey supported the resolution after which it was carried.

Pandit Anand Priya, in supporting the resolution, dwelt at considerable length upon the mischievous propaganda carried on by the Muslims, specially the Aga Khani Khoja section in Gujrat, to spread the gospel of H. H. the Aga Khan under the veil of Hindu scriptures. He quoted from a number of such publications which were broadcast in Gujrat. His speech so moved one gentleman that he gave the Pandit a hundred-rupee note for counter-propaganda.

PHYSICAL DEVELOPMENT.

Dr. Moonje then moved the last resolution of the evening. It ran as follows:—

IV. This Conference is of opinion that the physical condition of the community requires immediate attention and that for that purpose institutes of physical culture be opened and maintained, and that other necessary and desirable encouragement be given to the physical development of boys and girls and even adult men and women."

Drs. Kalyandas, Choithram, Welkar, Mr. Ramkrishna Jaju and Dr. Savarkar made strong speeches on the resolution which was carried.

The Conference then adjourned to 5 p. m. on Monday (to-day.)

CAWNPORE CONGRESS.

BRISK PREPARATIONS.

CONCESSION TO WORKERS AND POLITICAL CONVICTS

CAWNPORE, Dec. 4.

Concession rates have been granted to labourers, bonafide agents and ex-political convicts attending the Congress. The visitors fee is fixed at Rs. 10. The Congress tent has been raised. Most of the local Congress officials beside at Tilak Nagar where all offices have been removed. A special pandal for the various conferences besides the Congress is being erected.

December 25 is fixed for the All India Hindustan Seva Dal. A Sikh Dharmak Diwan will be held here during the Congress week. Important readings from the Sikh scriptures will take place side by side with "Guru Ka Langar."—A. P.

WATERS OF AMAZON.

ANXIETY FOR LIFE OF EXPLORER.

LONDON, Dec. 6.

According to the "Sunday News" fears are entertained by his friends in Liverpool with regard to the safety of Dr. William McGovern who went to South America to seek the head of the waters of the Amazon and when his Brazilian servants left him owing to fear, he proceeded alone into the territory inhabited by cannibals and hitherto not visited by white men.—Reuter's Special.

AMERICAN DESTROYERS TO BE WITHDRAWN.

LONDON, Dec. 6.

Washington.—The American destroyers at Beirut will withdraw immediately as the State Department has decided that their presence there is unnecessary.—Reuter.

INDIAN NEWS IN BRIEF.

Mr. M. Singaravelu of Madras has been elected President of the Communist Conference in the place of Mr. Saklatwala.—A. P.

Some of the District Board election results are out. Pandit Balbahadur Tiwari, Chairman of the District Board and M.L.C., one of the biggest zamindars in the constituency, has been unseated. Mr. Bhogilal of Bhitur, Swarajist, opposed him. Brisk canvassing for the municipal elections is in progress.—A. P.

The Reception Committee of the All-India Political Sufferers' Conference met to-day. Mr. Kumaranand was elected Chairman, Mr. Raghubir Dayal, Secretary, and Maulana Hasrat Mohani, Treasurer.—A. P.

The report of the Taxation Enquiry Committee was signed to-day by the members present in Bangalore and is being despatched to Calcutta to be signed by Sir Jogindr Singh and Maharajadhiraj of Burdwan.—A. P.

In the Madhabpur case to-day the Jury by a majority vote of 3 to 2 returned a verdict of guilty under Section 334, I.P.C. The Judge accepting the verdict sentenced the accused (Mr. Wilson) to pay a fine of Rs. 200.

MOBILISATION OF HINDUS.

(Continued from page 7.)

once more before this gathering, the first of its kind in the Western Presidency. The constitution of the Sabha states its aims and objects in article 5 which I reproduce in extenso for facility of reference:

OBJECTS

"The objects of the Sabha are the following:—

(a) To promote greater union and solidarity among all sections of the Hindu community and to unite them more closely as parts of one organic whole.

(b) To promote good feelings between the Hindus and other communities in India and to act in a friendly way with them with a view to evolve a united and self-governing Indian Nation.

(c) To ameliorate and improve the condition of all classes of the Hindu community including the so-called low castes.

(d) To protect and promote Hindu interests, whenever and wherever necessary.

(e) Generally to take steps for promoting the religious, moral, educational, social, economic and political interests of the entire community.

Note:—"The Mahasabha shall not side or identify itself or interfere with or oppose any particular sect or sects of the Hindu community, or any political party, nor shall it interfere with the personal convictions of any body."

I may be permitted to state that the Sabha aims at creating a spirit of unity between the different sections of the Hindu society, without any ulterior design against any other community or class of persons outside that society. Ours is a unifying and integrating function and in no way a disuniting and disintegrating one. The Hindu community is the largest and the biggest in the country that goes by one name. Outside India the word "Hindu" stands for "Indian." It may be a surprise to you to learn that even in Egypt, a pre-eminently Muslim country, in the compound of the greatest Muslim University (that of Al-Azhar) in the world, Indian Muslims are called Hindus, and the quarter reserved for their residence is known as the Hindu section of their Boarding House. In America, both North and South, all Indians are called and described as Hindus. This would have been an ideal condition of things if the non-Hindu inhabitants of this country had adopted that name without giving up an iota of their respective religious faiths or departing in any way from their religious practices. The name of the country is Hindustan and all those who accept it as their home ought to be called or known as Hindus. But we know that is not so. There are large groups of humanity having their homes in this country who resent being called Hindus, and in its efforts to keep up these differences, the Government of the country has gone even so far as to divide the people of the country for all legislative and administrative purposes into Muslims and non-Muslims.

The division, if any, should have been into Hindus and non-Hindus. But the request for separate recognition having emanated from the Muslims, the Government adopted the present nomenclature, which threatens to become permanent. Some Hindus resent it, but I do not object to it as to me it signifies that except for the Muslims, the whole of political India is one and united. Recent developments, however, indicate that a time may come when every other community known by a separate distinctive name, may get special representation with separate electorates and the Hindus may be the only people in India left to be known as non-Muslims. It looks ridiculous, but nothing is ridiculous which has the approval and the sanction of the gods that be.

This is, however, by the way, though it emphasises the necessity of the Hindus doing something to counteract this mischievous tendency and keeping together under one designation all those who take pride in Hindu culture and are not ashamed of acknowledging their Hindu origin. Active efforts are being made by Government and non-Government agencies to divide the Hindus and split them into smaller groups so as to reduce their strength, their importance, and their influence. Unfortunately the prevailing social system of the Hindus lends support to these efforts. The existing caste-distinctions are the weakest spot in the Hindu system and if the Hindu community and Hindu culture have to outlive these ridiculous and mischievous attacks, it is incumbent on the Hindus to take active steps to repel the attacks and to resist the attempts that are being made to destroy their unity and their communal existence.

Religion, in all countries does impose a certain type of communal existence and create artificial barriers to free intercourse between man and man. I have found such distinctions even in the freest country in the world. In the United States there is a thick wall that separates the Jews and the Christians. In fact the division is not between the Jews and the Christians, but between Jews and non-Jews. Nor is the distinction of the making of the Jews, alone. There are Jewish hotels where non-Jews are not admitted, and there are non-Jewish hotels where Jews and blackmen are not admitted. The Government of the country however recognise no such distinctions and a time is sure to come when these distinctions will altogether disappear even from the social field. This might have been the case in India as well, if the Government had not intervened and created communal compartments for political purposes and out of political motives. Religious sentiment and religious bias is no doubt very strong in the world but so also are political and economic forces. Where the latter are converted into aids to the former there a state of things is produced which makes any eventual obliteration of communal distinction impossible. Personally I would like my country to recognise no communal distinction, in the political and the economic fields. In fact I would go farther and recognise no communal distinction even in social life. I would like to see people professing different faiths intermingle in social life absolutely freely. But under the existing conditions that is not to be. Insistence on communal distinctions by one community followed by Government recognition of its separate political existence as a necessary element of political life, reacts on peoples of other faiths and leaves them no alternative but to organise themselves communally, if they do not desire to be eventually merged in the former.

EVILS OF COMMUNALISM.

It must be recognised that separate communal existence for political purposes intensifies religious and communal differences. Under such a system the communal ego of such a community becomes intense while that of the others becomes loose, so much so that in the course of time the latter are eaten up and devoured by the former. That is the condition of things that now faces us in India. Islam has a distinctive individuality of its own not only as a religious, but also as a political and social system. The best interests of the Indian body-politic require that while it may retain the former, it should let the latter go. The same may be said of the Hindus. The meeting together of the two on the same political and economic platform would in that case have led to the evolution of such a socio-political system as would retain the best features of both without destroying their religious individualities. But communal distinctions on political lines are calculated to produce exactly the contrary effect. The question then resolves itself into this. The Muslims are determined to preserve and perpetuate not only their religious but also their political system as far as it may be possible for them to do so. They are not prepared to merge their separate entity into a body-politic which might be a composite entity composed of all the religious communities that claim India as their home. They insist on communal representation all along the political line and also on organising their separate communal entity so completely as to become the dominating communal entity in India. This is bound to come about if other communities refuse to organise themselves. Their refusal or neglect to do so means acquiescence in a condition of things which must sooner or later end in their merging in or subordination to the other community. Organization means power, influence and prestige. Those who neglect to organise must give way to the organised. The power of the British lies in their organising capacity. Their numbers are small, but their organising capacity is great. Similarly if the Muslims organise as Muslims and Hindus refuse or neglect to organise, the consequences are plain. The question of the desirability or otherwise of such consequences is not relevant. The fact remains that the bulk of the Hindus do not desire them, and for good reasons. I will say nothing about the Christians and the Parsees. Under the circumstances it becomes absolutely essential for the Hindus to organise themselves in order to avert those consequences. If organising for that purpose is anti-Muslim or anti-National, then I frankly confess that the Hindu Sabha movement is both. But I don't admit that such an organization is either anti-Muslim or anti-National. The desire for separate political existence and the move to secure that end has come from the Muslims. The Hindus are whole-heartedly opposed to that policy and are prepared to merge their separate communal entity into a common Indian Nation. But they form the majority and the Muslims are afraid of not receiving justice at their hands without the necessary guarantees for the protection and safeguarding of their communal or minority interests. These they believe can only be secured by communal electorates and by communal representation even in the services and on the local bodies. But this plea can only hold good if it be conceded that Hindus and Muslims have separate political and economic interests. So far as religious freedom is concerned one can appreciate the fear, but it may be safeguarded by the constitution. But so far as secular interests are considered, why should any one claim any such rights as a Muslim or as a Hindu if the idea be to evolve a common Nationhood? The whole idea of the existence of such separate interests is a negation of Nationhood and it must be frankly confessed that those who desire a perpetuation of religious-communal distinctions in the secular line must be considered to be opposed to Nationalism. New York is the biggest Jewish City in the world and even there the Jews are in a minority as against the Christians, yet they have never put forward a claim for communal representation. The same may be said of the coloured people of the U. S. A. who socially form an entirely separate community with whom the white have hardly any social relations at all. The population of the United States is a polyglot population consisting of the British, the Germans, the Italians, the French, the Russians, the Spanish, the Arabs, etc. It is a standing complaint of American publicists that these groups keep up their separate communal existence for several generations, but no one has ever asked for communal representation. In fact of all great countries the idea is singular to India. Its acceptance is entirely due to the desire of the foreign rulers to perpetuate our differences, and thus make impossible the evolution of a common nationality. The plea that it is a temporary phase and will cease after some time is untenable on the face of it, as experience has now abundantly proved that the principle is one which tends to perpetuate itself when put into practice even for a short time. I have already remarked that it is a principle of such a kind that if you concede it in favour of one community you cannot deny it in the case of others.

I hope I have made it sufficiently clear that circumstances have made it absolutely essential for the Hindus to organise themselves so as to reduce the amount of mischief which the separate organisation of one community politically, religiously, and socially, inspite of the non-organisation of other communities is bound to produce.

BRAHMINS AND NON-BRAHMINS.

Communal organization has thus been thrust upon us. At the same time it is our bounden duty to be perpetually vigilant so as to avoid its degeneration into a communal war. One way of doing it is to create a new bond of alliance between communities that are opposed to communal representation in the political field. As a Hindu I consider it my duty to take all measures that will effectively prevent a Hindu's conversion to any other religion, be it Islam or Christianity; subject to that qualification I see no reason why there should not be the freest social intercourse between the different religious communities, so as to remove, or at least reduce effectively, the acerbities which are a necessary consequence of political communal representation.

Inter-dining and inter-marriage between different religious communities is interdicted by Hindu customs. It is not always allowed even between different castes and sub-castes. It is thus out of the question to expect Hindus to inter-dine and inter-marry with Muslims and Christians. Inter-marriage between Hindus and Muslims is not recognised even by Islamic Law, as it at present understood and interpreted by Maulvies. According to the latter the moment a married Hindu man or woman is converted to Islam, the marriage tie is dissolved, but that is not so if he or she becomes a Christian. Thus, while a marriage tie between a Christian and a Hindu is legally possible, it is not possible between a Hindu and a Muslim. In the former case the parties to the marriage can retain their respective faiths, but in the latter both must become either Muslims or Hindus. I am mentioning this in order to show that in this respect there is a greater possibility of a freer social intercourse between the Hindus and the Christians than between the former and the Muslims. The Indian Christians have declared against communal representation in the political field though they are also organising their community for non-political purposes. Here the Hindus and the Christians are on common ground and nearer to each other than Hindus and Muslims. More or less the same may be said of the Parsees. The two cultures (Hindu and Parsee) have much more in common than any other two cultures in the world. Several of their religious customs and ceremonies seem to be closely allied to each other, such as "Homa" and "Yajnopavit." Be that as it may, I would beg of the Hindus, Christians and Parsees to keep together as far as may be possible, so as to fight out the disease of communal representation in the political field successfully. This, perhaps, is more easily said than done, in face of the numerous divisions in the Hindu society itself. The infection is spreading and in the West and the South there is a regular war between the Brahmins and the non-Brahmins. The non-Brahmins have formed themselves into a separate community. But this is an arrangement which lacks the elements of permanence. If the Hindus were to organise themselves on a board basis, the distinction between Brahmins and non-Brahmins is bound to disappear. Hinduism is sufficiently broad-based to include and tolerate all differences of faith, culture, custom, and caste within its fold. In Upper India, the Hindus are not divided into Brahmins and non-Brahmins. The bureaucracy tried to create that division, but their efforts have not been successful. They are now trying to create a division between Jats and non-Jats, but there again if the Hindu community behaves wisely and tactfully, the division will be averted. A fresh division is now being attempted between the caste-Hindus and the untouchables, but that is an all-India question, and I will come to it presently. My point is that an organisation of the Hindus, as such, is necessary to counteract the evil effects of communal representation in the political field which is insisted upon by our Muslim countrymen; secondly, that the Hindus must cultivate more friendly relations with the Christians and the Parsees and thirdly, that they should do everything possible to avert political divisions among the different sections of their community. I will now take up this last question.

CASTES AND SUB-CASTES.

Hindus are divided into castes and sub-castes. Hindu Shastras recognise no such distinction as between Brahmins and non-Brahmins. In North India we know of no such distinction. In the South and the West the distinction has come into existence because of the original 'Varna' system not having been enforced here. In the North there is very little difference between the Brahmins and the other "Dwijas." All the 'Dwijas' whether Brahmins or non-Brahmins, are entitled to wear the 'Yajnopavita', perform 'Yajnas', and study the Vedas. All of them are entitled to the 'Gayatri.' The functions of the priesthood are no doubt confined to the Brahmins and they alone can cook food for all. Beyond this, there are hardly any other distinctions. In the South and the West, however, Yajnopavita and 'Gayatri' and the Vedas are denied to all non-Brahmins. We have sufficient evidence in Hindu Shastras and Hindu history that in ancient times the caste distinctions were not so rigid as they are to-day. Intercourse between castes was fairly common. A Brahmin was sometimes degraded to the position of a Shudra and Some have recently pronounced in favour of it.

A Shudra had opportunities to rise to Brahmanhood. Any way, there is no authority for 'Yajnopavita' and 'Gayatri' being denied to those who are entitled to the position of 'Dwijas' under the Shastras. There is also abundant authority for the proposition that those who became 'Antyajas' by ceasing to wear 'Yajnopavita' and perform 'Yajnas', were re-admitted to these rights by the performance of the necessary 'prayaschitta.' Under the circumstances, it is easy for the Hindus of the South and the West to fall back on the ancient custom, and admit at least those non-Brahmins who are 'Dwijas' by occupation, as laid down in the Dharma Shastras and other ancient books on Hindu Law and ritual, to the rights of 'Yajnopavita' and 'Yajnas.' The Brahmins of the South and the West can thus destroy the movement for the separate political existence of the non-Brahmins by broadening the basis of their Brahminism and admitting into its field all those non-Brahmins who are not doing the work of the 'Shudras.' Brahminism will thus become synonymous with Hinduism. I am certain the movement for separation is exploited by a few educated men. The non-Brahmin shopkeeper, cultivator, craftsman, etc., have no interest in it. If the Brahmins of the South were to concede to them the rights of "Dwijas" which are theirs under the Hindu Shastras, their separatist tendencies will disappear. It is in the best interests of Hinduism as well as Nationalism that this should happen and I beg to implore the Brahmins of the Western and Southern Presidencies to lose no time in coming to an understanding with the non-Brahmins. I am not afraid of the latter, even if they continue to receive the favoured treatment they are now getting from the Government, because I am certain that ultimately they can not go adrift from the Hindu Samaj, but the sooner the division is healed up the better.

UNTOUCHABILITY.

Now I come to the Shudras and the untouchables. The case of the untouchables is clear enough so far as untouchability is concerned. On no account and for no consideration can untouchability be allowed to disfigure the fair face of Hinduism. Once untouchability is removed, the present-day untouchables become one with the Shudras. We have clear authority in the Code of Manu that a nation which has a majority of Shudras as against the Dwijas, is doomed. We have abundant authority for the proposition, as already remarked, that caste in ancient times was not so rigid and so permanent as it is now. Shudras were allowed by proved fitness to rise to higher castes and people in the latter were degraded to the position of Shudras by reason of misconduct. The present-day caste system is not an ancient system. All sensible and intelligent Hindus are agreed that the prevailing system of numerous castes and sub-castes cannot be defended. It requires substantial changes. Time and circumstances are against it. However, wrathful the "Varna-Ashram Sangbis" may be against the reforms, they are destroying the existing caste-system inch by inch by their own conduct. Theirs is a dying cause, for the simple reason that the time forces are against it. Let us first take the "Varna" system. It is clear that the present numerous divisions have no justification in the ancient Hindu Shastras which divided society into four "Varnas." The present system must then be a development of later days, and is thus open to change according to the needs of the time. The advocates of "Varna-Ashramas" themselves do not fully observe either the rules of ancient "Varnas" or the customary restrictions of the present 'Varnas.' The customary practices are opposed both in spirit and in letter to the ancient system but the actual conduct of the orthodox to-day is opposed even to the sanctioned customary practices of 100 years ago. There are many among the so-called orthodox who have no objection to the use of European medicine, or aerated waters, or pipe-water, or articles of food manufactured in Europe and America. Some of them dine at the Government House or in the company of the European and also preside at "Sanatan Dharma Sammelans" (conferences). They go to Europe and do not perform any 'prayaschit' (expiation ceremony) on their return. This is particularly true of the Ruling Princes. How can they then advocate the maintenance of the caste system in its present shape? Their own conduct belies their professions of faith.

Let us next take the 'Ashramas'. Here again, their conduct and practice is entirely opposed to the spirit and the letter of the 'Ashrama Dharma.' The rules as to 'Ashrama-Dharma' do not contemplate early marriage, at least among the Dwijas. The present-day Hindus have cut the root of the 'Ashrama-Dharma' by the institution of child-marriage. How many of them retire to the forests or become Sanyasis as required by the 'Ashrama-Dharma'? For people wh marry their children at the age of 12 or under, who do not teach the latter even rudiments of Sanskrit, who send them to schools managed by non-Hindus, who stick to 'Grihastha' life even after 60, nay some of whom even re-marry at that age, to call themselves defenders and champions of the 'Varna Ashrama-Dharma' is mere mockery worthy of the Pharisees. The best thing for us is to deliberately change our social Code, and for that there is ample authority and provision in the ancient scriptures. Samaj Dharma is always regulated by 'Desh' and 'Kal' (i. e. place and time.) The Hindus have, from time to time, changed it, according to their altered needs, and circumstances; and this has given them stability and permanence. Life implies adaptability and growth. Hinduism is a living organism, has always been so. Its social Code, has been changing, is changing and will continue to change according to the needs of 'desh' and 'kal.' The opposition of the orthodox is good so far as it militates against too rapid a change and too outlandish a transformation, but it is harmful and injurious when it threatens to thwart all progress and militates against the regeneration of life according to the needs of the time. I appeal to my orthodox countrymen to take note of the mighty changes that have been introduced into our lives by circumstances over which we had no control. Railways, steamships, airships, post offices, water works, electricity, all these and many other modern inventions have produced a new world. We cannot ignore them. We are allowing ourselves the full use of them. So far we are changing with the times, but we object to certain other changes which are a necessary corollary of these. In this we are doomed to failure. Failure in this direction involves waste of time and money, which again means slowness of progress and loss of opportunities. Let us then take note of the necessary implications of the altered state of things and readjust our lives accordingly. Therein lies safety, statesmanship, foresight, wisdom and solidarity. Diehard conventionalism only means more and more waste, and also useless struggle and strife. If we are wise, we shall avoid it. If not, time will take its own revenge.

EVILS OF ORTHODOXY.

There is another danger which threatens the Hindu community and against which I wish to sound a note of warning. Orthodoxy is being used for political ends. There are forces at work which invite and encourage the orthodox people to oppose the Nationalist Hindus on the ground that the latter are not orthodox and therefore do not truly represent the Hindu community. It is argued that the Hindu community being in the main followers of the Sanatan Dharma, the Sanatan Dharmis alone can represent the community in the councils of the Nation. An appeal is being made to the prejudices of the orthodox against those who are social reformers.

There are men among the Sanatan Dharmis who are among the truest and the most advanced nationalists of their time. The late Lokamanya was one of them. Pandit Malaviya is another. There are hundreds and thousands who belong to the same category. An insidious attempt is being made to poison the minds of the masses by denouncing these people even in private meetings (sometimes in public too), as hidden social reformers. No educated Hindu possessed of a feeling heart and love for his community, can help being a social reformer. Social reform on an extensive scale is the greatest need of the community, and no political advance of a substantial nature can be secured without it. Does any one really believe that a community wedded to child-mar-

(Continued on next page.)

QUADRANGULAR CRICKET--SATURDAY'S PLAY.

"Bombay Chronicle" Photos.

Mr. Jai (left) and Mr. Devdhar (right) who scored centuries against the Parsis in the first innings.

Mr. Vajifdar, (who scored 51 runs against the Hindus in the first innings) driving to the cover.

A scene of the Hindu team going to the pavilion after disposing of the last pair of the Parsi team in the first innings (Hansraj catching Taraporewala off Naidu).

"Bombay Chronicle" Photos.

Mr. Jayaker, chairman of the Reception Committee delivers his speech in welcoming the delegates.

Lala Lajpat Rai snapped whilst entering the pandal of the Mahasabha.

MR. M. R. JAYAKAR, M. L. C.,

Chairman of the Reception Committee of the Bombay Session of the Hindu Mahasabha.

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MOBILISATION OF HINDUS.

(Continued from previous page.)

riage and "Chhut Chhut", with a passive outlook on life and a psychology of negation and "tyag" (renunciation) can secure that efficiency which is the "sine qua non" of respectable communal or national existence in these days. If the Hindu community does not wish to comit political "harikari", they must move every nerve to be communally efficient and united. To divide itself into religious sections with separate political ambitions, is the greatest folly, of which a community can be guilty. Political work must be done by people who have at least a working knowledge of politics and also political experience at their back. The cry of 'religion in danger' is the most mischievous of all the cries that could be raised either by professed Nationalists or by Communalists. The fear that the demand of communal representation was likely to filter down to religious sects and castes, is a real fear. It behoves the leaders to nip it in the bud. They should not be afraid of becoming unpopular or of losing influence with certain sections of their own community. Just as we are facing unpopularity by making a stand for Hindu Sangathan, in the same way we should be prepared to face odium from those classes who want to divide the Hindu community into so many political compartments. We know that the attempt is being made by persons who have no political knowledge or experience, or who have no political services at their back. These persons are appealing to the orthodox masses to send them to the Councils to save their religion. Some of these persons are men who are either closely associated with the officials, who have always been at their beck and call, or who want such association in order to strengthen their claims to official forums. It will be a misfortune, if the machinery of the Hindu Sabha is captured by such people to be used for their own selfish ends. It will be equally unfortunate if a further split in the Hindu community is brought about by the efforts of these seekers after council seats.

I have so far deliberately set my face against this insidious attempt. But the purpose underlying it is now being sought to be gained by insidious opposition to the Hindu Sabha and an artificial blustering up or the cry of 'religion in danger." To me Sanatan Dharma means all that is good and noble and pure, but I have no faith in the popular Sanatan Dharma which seeks to preserve untouchability, to perpetuate untenable caste distinctions, to keep women ignorant and in bondage, and to keep the Hindu community eternally inefficient. Nor have I any faith in the attempts at religious purifications which are being made by foul-mouthed fanatics. There is a season for every thing and this is not the time to rake up doctrinal controversies.

CONDITION OF WOMEN.

The greatest need of the community is to take the best care it can of the mothers of the community.

To a Hindu, a woman is "Lakshmi Saraswati" and "Shakti", combined. That means that she is the foundation of all that is beautiful and desirable and leads to power.

When we say healthy, we include in it all that makes life enjoyable, progressive and potent. The efficiency and prosperity of a social or political unit must eventually be a reflex of the efficiency and prosperity of its women. The Hindus of to-day are inefficient, lacking in courage lacking in enterprise, lacking in the zest for life, lacking in enthusiasm, lacking in solidarity, scattered units of a once great race, because the condition of their women is not what may be called healthy. The great feature of present-day Hindu life is passivity. "Let it be so", sums up all their psychology, individual and social. Active effort to change the conditions of life, to change the current of their tendencies, to be masters of their fate, to grapple with difficulties that hamper their progress and solidarity, is wanting. They have got into the habit of taking things lying down. They have imbibed this tendency and this psychology and this habit from their mothers. It seems as if it was in their blood. There is no question that all this has to be changed if the Hindus are to become efficient, enterprising and courageous. The best, the easiest and the most effective way is to attend to our girls.

Our women labour under many handicaps It is not only ignorance and superstition that corrode their intelligence, but even physically they are a poor race. Their physical disabilities are generally due to the social restrictions from which they suffer. They become mothers at an age at which girls in other countries are at school, developing their muscles and nerves, hands and feet by suitable physical exercises. The first delivery is the death of a good number of them, and disables many, more. They become a kind of invalids for the rest of their lives. Those who breed, breed too many and thus lead miserable, wretched lives from which all zest and enthusiasm disappears.

As a rule, they are careless about their food. Their chief concern is to feed their men well. For themselves they can live and subsist on anything. The Hindus are an awfully careless people in the matter of their food. The rich eat too much and the poor too little. The middle class does not exist. In middle class and poor families, the women are all day long engaged in cooking food. Both men and women are supremely ignorant about the food value of the things they eat and drink. As for regularity of meals, no one understands the value thereof. Women get very little open air and almost no exercise. How on earth is the race then to improve and become efficient? A large number of our women develop consumption and die at an early age. Such of them as are mothers, infect their children also. Segregation of cases affected by Tuberculosis is almost impossible. Mothers won't leave the children alone. They must have them by their side.

Then the condition of the child widows is indescribable. God may bless those who are opposed to their remarriage, but their superstition introduces so many abuses and brings about so much moral and physical misery as to cripple the society as a whole and handicap it in the struggle for life.

The hardships from which our women suffer, react most injuriously on the condition of men too. We put up with all kinds of tyranny and impudence from others, because we are in the habit of making others put up with such things at our hands.

Our women are extremely shy and dependent Modesty is a great virtue, but not so helplessness and dependence. I want the Hindu woman to retain her modesty, her selflessness, her devotion to duty towards her children and her man, but at the same time I want her to learn a bit of self-assertiveness and independence. Hindus as a race are lacking in self-assertiveness. People who lack in that quality can never be free. They are always looking to others for protection. It is not, praiseworthy to be offensive and aggressive, but it does not pay to be always on the defensive. There are occasions in life when one has to take the offensive if one wants to save his life and liberty. Offensiveness in such a condition is really another name for self-preservation. The ancient history of the Hindus proves that in ancient times, Hindu women were more dependent, more assertive more self-reliant and physically more competent than they are now. They were as free as men, and their children were brave, kind, self-confident and able bodied. If the Hindus want to get out of the slump in which they find themselves at present, they must attend to and improve their women.

A craze has set in for University diplomas and degrees. These examinations are a great curse. Yet the best among our educated people are mad after examinations. I place no limitations on women's right to knowledge and scholarship but diplomas and degrees do not necessarily produce these results. Woman is the goddess of home, but she is also the presiding genius of social life. To educate her is preeminently desirable but that kind of doubtful education that is a passport for diplomas and degrees is not only not necessary for her, but is even undesirable. The present system of education is a great drain even on boys' health. Much more must it be so in the case of girls. But our people are crazy after degrees. The first two words of the English alphabet have a charm for them which they can't disregard. Oh! how fallen and how helpless we are! We can not even give suitable education to our girls because we can not start and maintain good and well-equipped institutions of our own for their education. If we could establish and maintain national Vidya Pithas for our girls, we would bestow a real boon on the nation.

I will beg of my countrymen to save their girls, to give them suitable opportunities for developing healthy bodies, and psychologically fit minds. Our girls and women must be freed from all superstitions which breed carelessness in life, indifference to food, distaste for struggle, lack of energy, the habit of taking things lying down and a psychology of dependence and fear.

Let me not be misunderstood. There is nothing so hateful as a quarrelsome, unnecessarily assertive, impudent, ill-mannered woman, but even if that were the only road which the Hindu woman must traverse in order to be an efficient, courageous, independent and physically fit mother, I would prefer it to the existing state of things. In concluding this part of my address, I will say to my countrymen, "Your women are your makers, save them and educate them."

THE CHIEF POINTS.

Friends! I think I have already taken too much of your time. I will briefly put in a categorical form, the chief points I have sought to press on your attention in this address:—

(1) The need of and justification for the Hindu Sangathan.

(2) The need of restoring the ancient spirit of 'Varna-Ashrama' system with changes dictated by modern conditions of life.

(3) Opening the life of 'Dwijas' to the non-Brahmins.

(4) The immediate removal of untouchability and the uplift of the Shudras.

(5) Immediate improvement in the conditions of Hindu women and provision for their education.

(6) Taking necessary steps to prevent the division of the Hindu community into different political compartments.

Note.—It was my intention to embody a number of quotations from the Hindu Shastras showing how they have been changing social rules according to the needs of *Desh* and *Kal*. A Collection of such authorities was made for me by a young friend of scholarly attainments and a good Sanskritist. But I have had no time to verify them and to arrange them in a proper order. I refrain from citing them on this occasion.

(Sunday's proceedings appear on Page 8.)

MILL STRIKE.

MORE MEN JOIN WORK.

On Saturday again there was a slight improvement in the mill area when about 25,000 operatives went to work in 52 mills. The operatives who had gone to their villages are also returning in small batches by steamers and trains and join their respective mills as soon as they come to Bombay. On Thursday only 19 mills started engines; while on the following day there was a distinct improvement when 43 mills started work. Saturday presented still more activity in the industrial area as not less than 52 mills were found working. Among the mills which were working in full swing were also Khatao Makanji with a complement of 1,250, Sir Shapurji 1,200, Spring 1,000, Century 900 and Gold Mohur 900. The mills which worked with less than a thousand workmen were Mahekji Petit 630, Swadeshi 875, Indian Manufacturing Co. 750, Asur Virji 600, Kasturchand 700, Western India 700, Finlay 700, and Tata 825. The labour leaders are still continuing relief work in a small measure and giving doles to the most needy cases. It is expected that work in all the mills would be in full swing by the end of this week.

MADRAS CHAMBER'S RESOLUTIONS.

MADRAS, Dec. 5.

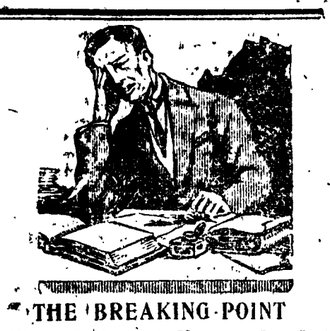
At the last monthly meeting of the Madras Chamber of Commerce the following resolution was passed:—"While the Madras Chamber will not oppose the proposed accelerated mail train service between Poona and Bangalore it proposes to continue to press for the reintroduction of the Bombay-Madras Postal Express, the cancellation of which is detrimental to all commercial interests throughout the presidency.

Another resolution which was passed stated that the Chamber was in favour of protection being given to the Indian coal industry by imposing import duty on the Natal South African coals to the extent of any bounty or other concessions enjoyed by the coal industry in South Africa.—A. P.

20 DROWNED IN BOAT ACCIDENT.

MADRAS, Dec. 5.

A serious drowning tragedy is reported from Samalkot, Godavery District, which resulted in the death of about 20 persons. This being the harvest season in the district, coolies are ferried accross the local canal for work in the fields. While one party consisting of about 50 coolies was being taken in the early hours of Thursday last, the boat capsized and the occupants were thrown into the water. There was a general struggle to reach the shore in which the majority succeeded. It is stated that most of the victims were women.—A. P.



THE BREAKING-POINT

When Brain and Nerves Cry Out for Help

When you begin to hesitate in speaking, cannot "collect your thoughts"; when you find that your ideas become confused, your memory is no longer reliable, you are unable to concentrate on your work; when after slight exertion you feel mentally and physically fagged out, any doctor will tell you that yours is a case bordering on neurasthenia or nervous break-down, and that unless prompt measures are taken to set matters right collapse may follow.

Overwork, worry, grief, excesses of any nature, or climatic influences such as a long trying spell of hot damp weather, may have helped to exhaust your physical forces, but the real cause of your enfeebled condition is weak impoverished blood. You know yourself that healthy people—those whose blood is pure and rich and red—are possessed of nerves capable of meeting all the stresses and strains of daily life. Therefore, your duty in order that you may quickly recover health is to immediately commence a course of tonic treatment for your nerves and whole system through the blood.

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INDIANS IN AUSTRALIA.

MORE POLITICAL RIGHTS.

MADRAS, Dec. 4.

Senator Reid of the Commonwealth Parliament of Australia arrived in Madras this morning. Interviewed by the Associated Press regarding the position of Indians in Australia, he said that by an Act of Parliament in the last session of the last Parliament all Indians in Australia had been enfranchised giving them equal political rights and citizenship and right of receiving one pound per week as old age pensions at the age of sixty-five for men and sixty for women if financial conditions rendered it necessary. It was also provided that any one unable to earn his living will receive a pound per week on the certificate of a doctor and at the time of birth of a child receive five pounds. This however applies only to the Federal Commonwealth while some states have not yet granted the full franchise.

FREE FROM COLOUR PREJUDICE.

Referring to the Indian political aspirations he said that India's position in the East and her nearness in Australia made it necessary for the future development of the Empire and peace in the east that India should have the same voice in imperial matters as other Dominions. As regards the attitude of Australians towards foreigners he said, that it was purely an economic question and that no people in the world were more free from colour prejudice than the Australians. After years of struggle labour conditions and wages in Australia were most favourable now and the working classes were afraid that their standard of comfort might be lowered if other races, European or Indian, were to come to Australia. Rules enforced against Asiatics were applied to other races also by other methods as was seen by laws regulating the incoming of Italians. He concluded by saying that India had a mission in the Empire and with the Empire and pointed out that the Commonwealth of India Bill by the system of franchise it has adopted has potentialities of democracy suited to India above all things. He advised unity among all classes in demanding full Dominion rights in the Empire.—A. P.

GUJARAT VIDYAPITH.

MAHATMAJI'S ADDRESS.

AHMEDABAD, Dec. 5.

The fourth convocation of the Gujarat Vidyapith (National University) was held this morning in the Vidyapith buildings. Degrees were conferred upon 48 Sanataks (graduate) of whom two were ladies. Of the two Colleges affiliated to the Vidyapith one, the National College of Bombay, has been closed by the Bombay Provincial Congress Committee. Of the other institutions affiliated to the Vidyapith 4 secondary and 15 primary schools were either disaffiliated or closed during the last year.

The Registrar of the Vidyapith read the Convocation Address of the Chancellor, Mahatma Gandhi who, although present, did not deliver it owing to his low voice. The address stated that they should not be afraid of the prevailing darkness which was but temporary and would give place to light in the near future. Non-Co-operation was not dead and non-co-operation was eternal. If freedom and truth deserved co-operation bondage and falsehood deserved non-co-operation. National schools, therefore, whether they were one or many, whether there was one student in them or many, would occupy a predominant position among the means for the attainment of freedom. They were aware of their deficiencies and would devise remedial measures.

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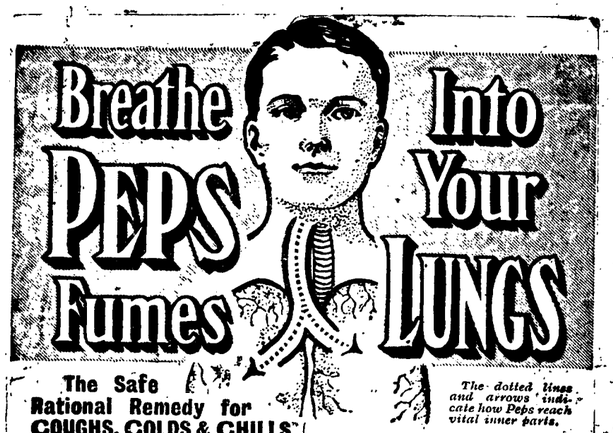

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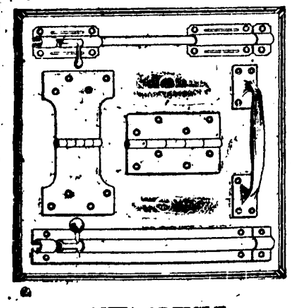

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